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REV. EDWARD S. PHILLIPS.

A REVIEW

OF THE

LIFE AND LABORS FOR HUMANITY

OF

REV. EDWARD S. PHILLIPS,

AS MADE BY A PERSONAL WITNESS OF THE PRINCIPAL EVENTS IN HIS HISTORY,

BY

WILLIAM JOYCE,

SPECIAL PRESS AGENT AND EDITORIAL WRITER DURING THE ANTHRACITE LABOR TROUBLES OF 1900-1901.

POTTSVILLE, PA.:
CHRONICLE BOOK ROOMS.
1901.

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Introduction.

To review the life of any man is a difficult task. This is particularly true in the case of Rev. Edward S. Phillips. For a number of years prior to his death he had been prominently before the public, and the praise of a grateful and admiring people was bestowed upon him in such measure as to appear at times fulsome. But this general recognition of his sacrifices and his admitted devotion to the welfare of mankind was not attained without trials—exciting jealousy, opposition and criticism.

Father Phillips had a creative genius that was ever on the alert for building, improving, planning and seeking avenues of exercise. The affairs of the coal miners he made his own when danger threatened their happiness. Their difficulties he shared and, while he suffered censure, as all energetic men must where public questions are involved, his interference was born of that devotion to society and to God which is conceived and pursued only by the patriots and martyrs of an age.

In the miners' strike he attained a prominence that in its import was prodigious. The proper treatment of such an important problem needed not only tact and diplomacy, but also careful study; that to be complete and thorough required years of exertion. There were periods during that struggle when the good priest despaired, but

the spirit of progressiveness and the strength given by an abiding faith in Him who does all things best brought solace and comfort.

During the more recent controversy between capital and labor he appeared more prominently than ever before. His work in that connection was not for the halo which a fitful public casts upon the author of a worthy achievement. His thought was only of those whom he wished to benefit—society at large. He sought not the credit for what was accomplished, but with a modesty that proclaimed his greatness he gave all credit to his associates.

His aim was to do nothing partial or to favor one at the expense of pain to another. He knew full well that the precipitation of a second strike at the coal mines would have brought distress and misery to all classes, regardless of station. To avert this was the task he undertook voluntarily. It was a noble purpose he had in view, and to this end he carried it with quiet dignity and success.

It was the writer's privilege to be on intimate terms with Father Phillips, and to share to a degree his confidence during the trying times of the coal miners' strike, and later when he was arranging to meet J. P. Morgan on behalf of the miners. In both instances he had but a single aim, and that was to do something which would benefit the public at large. He held that it was every man's duty to exercise whatever influence he commanded at any time that he might be able to do some good for others.

He was a man of broad views, making the cause of humanity his own. Naturally, his greatest efforts were extended in behalf of his own people or those of his congregation. They always claimed his attention, and no matter how pressing a prior engagement might be, he never closed his ears to an appeal from that source. But, as in the case of the Irish race, while in his breast there burned an affection for Ireland and her sons that was strong and fervid, and while for the children of his charge he was ever solicitous, humanity as a whole always found in him an ardent and able advocate.

The writer disclaims any purpose of producing a pretentious work, but rather to supply a simple review of the career into which was crowded an amount of labor on behalf of society seldom equalled by men with such limited financial means, and whose position was not favorable to activity in public affairs. His resources were comparatively meagre; and yet this fact did not seem to materially interfere with the success of projects undertaken.

He made no pretentions of being eloquent as an orator or to appear as a polished speaker, and there were many who excelled in eloquence and diction. But his manner was magnetic. He was earnest and enthusiastic, and whether addressing a caller in his study or a congregation from the pulpit he transmitted the fire of his convictions, conveyed in the most impressive way his ideas, and compelled sympathetic attention. In making an address in public his disposition towards the dramatic was at times pronounced. While he very rarely wrote out a sermon

or an address, the discourse would be none the less instructive. He had that quality which enables a speaker to strike right at the kernel of his subject without appearing abrupt or destroying the effect. At such times his eyes, which were unusually large and set prominently, lighted up with a peculiar brilliancy; his manner became surcharged, and there seemed to flow through his veins a current as strange and powerful as the electric fluid itself. But it was as an extemporaneous speaker that he excelled. A happy disposition, unfailing humor and a fund of wit that frequently scintillated, enabled him to meet any emergency in social intercourse. The traits peculiar to the Celt were in him personified, making him a sharp and ingenious controvertist.

His voice was pleasant and had a metallic ring that excited sympathy. He had a tendency to drawl in pronunciation which attracted rather than repelled. This peculiarity was more likely to be noticed when speaking casually than when making a formal address.

His personality was engaging. His honest, open and frank expression would disarm the most captious. Although he was subject to stomach trouble, which sometimes made his complexion appear florid and his look severe, he rarely complained and never permitted physical weakness to cloud his sunny disposition.

His manner was simple, though even in his home life he maintained a degree of formality that might be regarded by a visitor as austere. Few priests better appreciated the grandeur and solemnity of special church services, and which can be seen nowhere outside of the

Catholic church, and fewer still could discharge the functions with such grace and impressiveness.

His efforts in behalf of humanity were lofty, sincere, and effective. He was brave in adversity, had a strong faith in human character, was wise in his ministrations, and faithful and untiring in his efforts to lighten the burdens of his fellows. His generosity in treating material affairs where the interest of others were concerned was almost unbounded, and incidents in his life demonstrating this were not few. In daily pursuits the ordinary affairs received his most careful attention, but he was not an ordinary man, and the limit of the average was frequently passed, showing the broader plane on which he lived, and the breadth of liberality with which he viewed affairs.

His work in favor of the Irish race was quietly conducted, and while it never received the attention which minor efforts working through Parliamentary or newspaper channels would have given, it was simply stupendous. In bringing together the elements and paving the way for concerted action in behalf of Ireland and her sons, on this side of the Atlantic he was more potent than any other agency. Indeed, it is not too much to say that his work in this respect compared with that of Parnell, who devoted his life almost exclusively to solidifying the race and promoting beneficial legislation, with the aim of securing a free and independent Ireland. No one, excepting those enjoying his confidence or who were intimately associated with him in that magnificent enterprise, can appreciate even in a small way the opposition that was encountered, and the seemingly insurmountable barriers

that were overcome. This work in itself would stand as a monument to his memory and will ever make his name revered among the people he loved above all on earth.

EPITOMIZED BIOGRAPHICAL SKETCH.

The Reverend Edward Stanislaus Phillips was born near Hawley, Wayne County, Pa., October 4th, 1851, and was a son of Edward and Mary O'Hara Phillips, natives of County Mayo, Ireland, where they were married in November, 1839, a few years later coming to America. They first located near Hawley, where the father worked and boated on the canal until 1852, in which year he removed to Pittston, where he was employed by the Pennsylvania Coal Company until a few years before his death, which occurred July 25, 1890, when he was aged seventy-six years. His wife, Mary, died January 7, 1891. The Phillips family consisted of three children, of whom Michael died in Ireland when but an infant, and Mary A. married John J. Dougherty, of Pittston, by whom she had thirteen children, nine of whom are living, the eldest being Dr. A. F. Dougherty, of Ashley, Luzerne County, Pa. Father Phillips, who was the youngest in his father's family, when a youth attended the public schools of Pittston and was tutored in his preparatory studies by Father Finnan, Vicar General of the Diocese of Scranton, and pastor of St. John's Church, Pittston. He finished his classical studies in St. Charles's College, Ellicott City, Md.; his philosophy and theology at St. Charles's Theological Seminary, Philadelphia, and was ordained September 29th, 1875, in the Cathedral in Scranton, by the late Right

Reverend William O'Hara, D. D. He was engaged in ministerial work at the Cathedral for two years, after which he was located in various parts of the Diocese, principally in Plymouth, Plains and Hazleton.

BISHOP McFAUL'S TRIBUTE.

Mr. William Joyce, Hazleton, Pa.

Dear Sir:—In reply to your request for a few lines in relation to Father Phillips, I beg leave to say that while engaged in reuniting and reorganizing the Ancient Order of Hibernians I had frequent opportunities of observing the excellent qualities of mind and heart which he possessed, and now that his friends, out of the midst of their great sorrow, are looking for some ray of consolation it affords me much satisfaction to testify publicly to the high esteem in which I held his name and the affection with which I shall always cherish his memory He was a true man, a loyal American, a patriotic Irishman, and a self-sacrificing clergyman.

The incidents connected with his last moments were indeed pathetic. He had long battled manfully for justice and religion, generously pouring out his heart and soul for the material and spiritual welfare of his fellowmen. The poor, the afflicted, the oppressed, the victims of "man's inhumanity to man," had in him ever a friend and an advocate. Surely that God whose mercy is boundless regarded the sacrifices of His servant and clothed him with the mantle of heavenly charity.

Very faithfully yours,

✠ *JAMES A. McFAUL,*

Bishop of Trenton.

Bishop's House, Trenton, N. J., May 25, 1901.

CHAPTER I.

FATHER PHILLIPS AS PASTOR OF ST. GABRIEL'S CHURCH. REVIEW OF ITS EARLY HISTORY AND THE WORK DONE DURING THE THREE YEARS OF HIS ADMINISTRATION.

Rev. Father Edward S. Phillips was first appointed to the Hazleton Parish in November, 1879. Prior to that he had been stationed at Plymouth, Luzerne County, Pa., as curate and was sent to Hazleton to serve in a like capacity under Very Rev. Father J. J. Cummiskey, then pastor of St. Gabriel's Church, with Rev. Father Edward Fitzmaurice first assistant. In June, 1888, he was appointed pastor of the Plains Parish, Luzerne County.

It was in February, 1898, that Father Phillips was returned to St. Gabriel's, this time to succeed Father Cummiskey, who, to secure needed relaxation and relief from the strain of overwork and which had been telling on his physical condition for some time, had planned to go to Rome. When Father Cummiskey left Hazleton Father O'Rourke was sent from St. Mary's Parish, Wilkes-Barre, as acting pastor of St. Gabriel's until a permanent appointment could be made. It was not until three months after his selection as rector of St. Gabriel's that Father Phillips took charge. For Father Phillips, his appointment as pastor of St. Gabriel's dated a period of hard and successful labor such as would dis-

tinguish the record of the most zealous worker even in a more extensive field.

Father Cummiskey, whom he succeeded as pastor, had been practically exhausted physically, and the church property had been allowed to run down. Upon his shoulders had fallen the great burden of discharging a heavy debt, providing for a new edifice, arranging the details for a parish that was to become the third largest in the then new Diocese of Scranton. Originally, Hazleton belonged to the Philadelphia Diocese. Although comparatively strong numerically it was weak financially, and when the first church building was replaced by the present large and commodious structure, the work of maintaining it and discharging the debt incident to its erection was a colossal undertaking. The new church was built in 1869, and was then under the supervision of Father Filan, who was assisted by Father O'Hara. Father Filan decided to cast his lot with the old Diocese of Philadelphia, and left Hazleton. He was succeeded by Father O'Hara, who had been his assistant, and who, it would appear, had but little knowledge of the great work attending the care of a new and debt-burdened edifice. Father O'Hara was succeeded by Father Hennessey, who remained for two years, when the predecessor of Father Phillips, Rev. Father J. J. Cummiskey, was made pastor of the new church in the then very young Diocese of Scranton.

Father Cummiskey found a debt of $46,000 with which he had to begin work, besides a somewhat disorganized parish which extended over a very large territory.

Into the work he threw all the vigor of his young manhood. To take care of the finances was in itself a task which required considerable executive ability to meet. His efforts met with gratifying success, and he felt so much encouraged that the work of erecting a convent was undertaken. This was adding more to the burdens of the pastor than probably he appreciated at the time, but he was assisted greatly by the Community of Sisters, then very uncomfortably established in the neighborhood. By their combined efforts they succeeded in erecting a handsome and commodious home that was afterward to become the Mother House for the Sisters of Mercy. A new school was erected and the foundation for the third largest parish in the Diocese was secured. When matters looked brightest for relief from worry of debt and the vicissitudes incident to building in small communities, an unlooked for and severe loss was to occur. This was occasioned by subterranean disturbances, and by which the pillars of the mines beneath had crumbled, the surface settled, and for a time ruin threatened the new church property. The church was badly shaken, timbers twisted and distorted. It was abandoned and it was feared that a complete collapse would take place or the structure would be engulfed. After the excitement and the period of danger had passed, Father Cummiskey returned to the work of practically rebuilding, and, with the same perseverance and skill that had characterized earlier efforts, he was soon enabled to have the edifice put into serviceable shape. This was a trying time for St. Gabriel's. In the work of reconstruction the pastor was

ably assisted by his curates, Fathers Fitzmaurice and Phillips. Confidence was restored among the parishioners and among the Community of Sisters, who also were fearful for the safety of the convent and school.

With these incidents of the early work in the management of the parish property, without referring to the spiritual duties that were extensive and arduous, it was not to be wondered at that Father Cummiskey's physical condition became impaired and the struggle began to tell upon his energies. For a number of years the spiritual welfare of his flock almost entirely absorbed his attention and the material was to a degree neglected. This condition resulted in a visible decline of the church property after more than twenty-five years of supervision. It was, therefore, in a depreciated condition that Father Phillips found his charge when he returned to St. Gabriel's as pastor after an absence of ten years. He was favored with the recommendation of the old pastor, whose determination to leave the country had excited the keenest regret not only among the parishioners, but the people of the community as well. Father Cummiskey well appreciated the executive ability of his former curate, and, as results proved, he was fully justified in endorsing him as his successor.

The new management seemed to show an immediate and electrifying effect upon the parish of St. Gabriel's. The cemetery, which had been falling into decay as far as landscape work was concerned, was one of the first parts of his new charge to receive attention. His executive ability was quite marvelous. For years very little at-

tention had been paid to the resting place of the deceased members of the church. It was completely overrun with a mountainous growth of timber and shrubbery, the fence dilapidated, walks obliterated, tombstones broken and crumbling, and altogether it presented a deplorable appearance. Under the direction of the new pastor a sexton was engaged and a large force of men was employed, rescuing the walks and drives from the promiscuous growth of trees and brushwood. A new fence was erected, and this in the face of other difficulties requiring even more arduous efforts to surround. The cemetery was transformed from a scene of wild and neglected desolation to one of beauty, and attractiveness, and made to compare with the handsomest resting place in the Diocese. This work was not accomplished without much toil and sacrifice, but even that did not exhaust the resources of the management. Besides inaugurating many improvements, the general work was systematized, and at the close of his stewardship the treasury showed a handsome balance, which is the best evidence of judicious and intelligent supervision.

When Father Cummiskey gave up his charge there was still $1,500 out of the $46,000 indebtedness undischarged. Father Phillips at once began a movement to have this liquidated, along with improving the church, convent and parochial school buildings. There was no detail in the care of property or of his flock that he had not early considered and arranged for. The lawns about the convent, school, church and parish house were soon under the care of attendants. With landscape gardening he

seemed to be quite as familiar as in caring for his people. Gradually the entire property, which occupies fully two squares front and rear, began to show the effects of earnest attention. Buildings were painted and repaired; improvements were added to bring them up to modern requirements, and to make them a credit not only to the parish but the community as well.

In the meantime it was not to be accepted that the ways and means were provided by magic. The development was pushed in face of what at times seemed to be insurmountable difficulties. The congregation is composed mostly of coal workers, and at that time industrial conditions were far from prosperous or satisfactory. There were, too, many annoyances encountered which are common to the care of a large congregation, but nothing seemed to daunt the man at the helm. Breakers were met and passed in safety, and along with making the church property more beautiful and of greater value, unity was more perfectly established, and St. Gabriel's was enjoying, as it never had before, general happiness, a freedom from church debt, prosperity and contentment.

CHAPTER II.

WHERE CATHOLIC PRIEST AND METHODIST MINISTERS GOT ALONG WELL TOGETHER. METHODIST CONFERENCE AIDED BY FATHER PHILLIPS.

Father Phillips was an enthusiast, and once he determined upon a project that was to improve congregational conditions or promote the common welfare of the community, he seldom relinquished the purpose until the work was completed. His magnanimity extended to the city in which he had been selected to finish his life work. There was a liberality in his teaching which bore fruit in the good will of the community, regardless of creed or nationality. He was a man of surprises, did things on a generous scale, and viewed humanity upon the broad plane which is so well exemplified in the teachings of the Church he served so well. His appreciation for general happiness was stronger than is shown by the average Churchman. But he was not an average man. While it was regarded to some extent as quite extraordinary that a Catholic priest should throw open his doors and extend the hospitality of his home to ministers of the Methodist faith, he did not deem it so.

The occasion on which this incident occurred was during the Conference of Methodist ministers held in Hazleton during 1900. The number of visitors to the city made it necessary for the committee on entertainment

appointed by the local Methodist Church to ask citizens to aid in accommodating them. Casually it was suggested to Father Phillips that some difficulty was being experienced in providing quarters for all of the ministers. The remark was made by an aged gentleman, who, while not of the Catholic faith, was on excellent terms with the pastor of St. Gabriel's. He had not looked for an offer and was, perhaps, a little surprised when the good priest made the proposition to entertain two ministers during their stay in the city. The ministers selected by the Conference to partake of the hospitality of the priest were Rev. R. H. Colburn, pastor of the Beaver Church at Lewisburg, and Rev. George Leidy, pastor of the First Methodist Church, Altoona. During their stay in the priest's house a warm friendship developed between the ministers and priest. The hospitality of the priest was accepted in the spirit in which it had been extended, and in letters exchanged later invitations were offered the priest to spend some time with them. It was the intention of Father Phillips to avail himself of the invitations, but the chance never presented itself to make such a trip convenient.

When the meeting was first suggested it created some astonishment among the delegates to the Conference. It was the first time in the history of Conference work that a proposition of this kind had been received. There was some debate in selecting the ministers who were to find the company of a parish priest agreeable for a week. When the ministers finally arrived at the parochial residence they were cordially greeted by Father Phillips. He

conducted them to the quarters prepared and, that they might familiarize themselves with their surroundings, left them with this remark:

"Here is what we have to offer in the way of accommodation. I trust you will find your stay agreeable, and I want to say at the outset that while our customs may seem strange to you in some respects, I ask you not to permit it to interfere with your comfort, as we do not expect to see you depart from customs that have developed with your lives."

This incident was very extensively commented on at the time, but it interfered not with the exchange of courtesies in that mixed household. Father Phillips loved his fellow-man and never forgot those niceties of life which go to promote the happiness of all.

CHAPTER III.

ALWAYS ON THE ALERT TO DO GOOD. FRIEND OF THE POOR AND GUARDIAN OF HIS FLOCK. THE UNFINISHED LIBRARY WORK.

Generosity was strong in his nature. What he gave in the way of donations for local enterprises only the recipients know. For the poorer members of his congregation he was ever solicitous. Those who shared his bounty were many. But it was the aged people for whom his care was keenest and his purse was ever open. The weak, the unfortunate, the distressed in every corner of the parish he knew. His devotion to the principles of the Good Samaritan was as strong as to any part of the commission he held as an Ambassador of God on earth. He instituted societies for the care of the poor, and kept himself thoroughly posted upon their work. He sent his agents to visit the sick and clothe the poor, to succor the needy and help the distressed. His charity was as boundless as the sunny disposition which charmed everyone with whom he came in contact. His patience was inexhaustible, and nothing seemed to even momentarily shadow the hope which filled his life. There were occasions when his co-workers seemed to despair of carrying through successfully enterprises which they had undertaken under his direction. They turned to him discouraged, but usually returned to the task

filled with new determination and confidence in the outcome. He was a designer, a builder and an inventor. Plans for carrying out projects of church work he devised with marvelous facility, and by his own enthusiasm inspired those about him, gave counsel and listened patiently to the skeptics, but brought to a successful termination that which he had undertaken.

One of the largest projects which he had conceived for the benefit of the parish and the city was the building of a library. This proposition he had entertained for some months prior to the issuance of the final summons. In view of the many improvements that had been made to the parish property there was no financial base to begin active operations upon. He set himself to work assiduously. The task seemed too great to the interested members of the parish, and there was doubt shown on all sides. He was not discouraged. The plans he had conceived he was deliberating upon for some time. Matters were progressing favorably for taking active steps when death intervened. It was a giant undertaking under existing circumstances, but would doubtless have been carried to a successful end had not the Omnipotent willed otherwise. In this enterprise he saw not only the good moral effect that might result, but also the means for lessening the ills from which people of the mining communities suffer.

The education of the youth of the mining region was to him an imperative necessity in order that the strife which beset labor so frequently might better be com-

passed. In referring to this matter while sitting in his study one afternoon he said:

"Here is a letter, one of many which I have received, asking my views on the economic question. This letter is written by a gentleman whom I believe is as he represents himself, and perfectly sincere in what he says regarding the best methods for treating the labor question. He speaks of the situation in a scientific way. There is much in what he says of interest to our own people, and yet this man, after years of study, admits that he has found it almost impossible to come to a definite conclusion. That is common sense, in my view. The economic problem is complex and solutions change with conditions, while conditions are ever changing. The panacea for one locality, applied to another, may be a poison. This is as it refers to the general situation. There are, of course, theories which can be followed safely to a certain extent. But what I am most interested in just at present is my own locality, my own people, and that which will tend to promote their welfare. In this respect the little library which we already have, I think, offers the nucleus for providing a medium that will give a solution, in one direction at least. During the labor troubles just passed it was frequently charged that the people of the mining patches were illiterate. This was base calumny. The people of what they call the 'mining patches' will compare favorably in intelligence with those of any other labor districts of the country. Still, there is room for further improvement, and from my present point of view this library, of which I speak, will offer valuable aid in spreading the light. The

danger in conflicts between labor and capital in the mining regions lies not so much in the precipitation of a strike as in its settlement. There is where the recent differences gave us a lesson. The matter of negotiations is everything. I do not say that all coal operators are unscrupulous, but many have a knack of putting things in such a way that the average laboring man cannot understand them. The result is likely to lead to dissatisfaction. What we want is amicability in these things. Let us understand each other. I can see in this library movement where this amicability may be promoted, and it is for that end I shall endeavor to have it erected. We have not funds just now, but I feel that a way will present itself shortly. Our boys and girls deserve every consideration in this respect."

This little chat gave a clearer insight to the man's life than perhaps volumes of eulogistic matter. He had been importuned by many writers and authors to write his views on economic questions. Some of those gave evidences of sincerity, while in letters from others there was room for doubt. He treated all with deferential consideration, but, as far as known, replied to none. One of the letters which impressed him most was from a New York gentleman, who explained at some length how himself and his father had endeavored to solve the labor problem, both in this country and in England. According to the writer, his father had been a broad humanitarian and philanthropist. He stated that after having provided employees with every comfort and endeavored to promote their happiness there was little appreciation shown, and they were

as much at sea in the end as when they began. This man was desirous of a view from Father Phillips. There were many other letters received by him on the subject and not a few from cranks who had information that would, if adopted, they said, settle the labor question to a nicety. Others advocated powder, while a few fanatics who had gotten the idea into their heads that it was Father Phillips's intention to turn the laboring world into the Catholic Church, denounced him in unmeasured terms. The threats excited a smile and the letter was filed away for future amusement.

CHAPTER IV.

HIS BEARING ON THE ECONOMIC QUESTIONS. THE RELATIONS OF CAPITAL AND LABOR, NECESSARY TO EACH OTHER IN PROMOTING ENTERPRISE AND THRIFT. THEIR INTERESTS MUTUAL.

As a student of economics he was persevering, careful and considerate of all phases. His position in the field as the champion of the laboring man advanced the impression in some quarters that he was unalterably opposed to the capitalist. That was wrong. His regard for the capitalist was never lost. His love for the poor and the lowly, although strong, could not warp his appreciation for what he conceived to be just. It is recalled that when the great strike was precipitated in September, 1900, he was called upon by a clergyman from another district. The latter said he had come to study the question. He was a man of considerable wealth and influence. Before coming to the coal regions he had, in a public address, denounced the coal operators as vampires, soulless and conscienceless beings who idolized the dollar and made slaves of men. He had pictured to his auditors the mining region as the home of want, destitution and misery. This address had been widely published. It placed its author on record and, of course, left little room for doubt as to his opinion and bearing. When he addressed himself to Father Phillips and explained that he had come to study the ques-

tion, Father Phillips inquired if he had not delivered the address attributed to him by the newspapers. The visitor admitted having been correctly reported. It is needless to say that these two men occupied different positions in the strife, and that they could not make companionable associates. Father Phillips would not denounce all coal operators unequivocally, because he had not found them the unqualified rascals which, by some, they were said to be. There were other features of the operation of coal mines which caused distress, however, and for those there was room for investigation and censure. Father Phillips was not an extremist. If he was he could not have made the progress he did in drawing to him the attention of the fair-minded of both sides, and holding their confidence and respect.

His liberality of thought in this respect sometimes led him into conflict with labor leaders, particularly the more radical. There was good reason for the pacific views which he was wont to express. Daily experiences brought him in touch with all classes. He commanded the respect of all. Full confidence was reposed in him. It is one of the features of mining life not fully appreciated abroad that the parish priest, while not generally differing with the coal operators in religious belief, shares their confidences to an extent which makes him an adviser of both sides. Literally speaking, he is the judge of a community, and is necessarily prudent in his expression and careful in thought. Knowledge being experience, it follows that he who has the experience on both sides holds the best view of the economic question as it applies locally, at least.

Up to this period his connection with secular affairs in the labor field was purely local. He was called upon by the laborer who had a complaint to make. The representatives of labor consulted him and asked his advice. The man out of work asked for his assistance in securing employment. He looked after the material as well as the spiritual welfare of the members of his congregation. His good offices were always available to the worthy, and through his influence, succor or wise counsel was secured. These requests brought him in contact with employers. He performed his mission zealously in behalf of his protege. The employer, too, appealed to him not infrequently, and the same kindly offices were extended. But if the position as mediator promoted in him the spirit of gentleness and pacification, it could not distort his manhood nor dissipate the characteristics of his Celtic nature. In the strife between labor and capital which followed this was well demonstrated, and proved him to be a man of not only excellent judgment but whose resources were surprisingly extensive.

His nature explains much of the aggressiveness and the success with which he handled matters during this exciting period. He was not entirely a stranger to the work of leading men, as reference to his efforts in connection with the uniting of the two branches of Ancient Order of Hibernians shows. That experience, while not requiring the exercise of functions determining the ways and means for the settlement of a labor dispute in which the elements involved were heterogeneous in character, it did, nevertheless, serve to aid him in marshalling his forces for this

latest task which he had set for himself. If Father Phillips was intensely American in his mannerisms, he was equally intense in his tendencies towards anything calculated to advance the interests of Irishmen or those of Irish extraction.

When he determined to unite the Order which had honored him by their implicit faith and confidence, although early in life, he betrayed the disposition which was to come out more prominently in this struggle between capital and labor. He absorbed all of the sympathies of honest and humble Irish parents. The tales of oppression which he frequently heard recited early in life concerning the people of Ireland, made an impression upon his mind and assisted in moulding his character. While he was not a dreamer as far as raising Erin's flag was concerned, he saw that as long as her sons in this country were not united, and especially that Society, which is the strongest part of her representation in America, there was even less opportunity for anything of value ever being accomplished. He threw his whole soul into the work of harmonizing. He labored day and night, planned, devised, deliberated and thought out the manner in which success was to be achieved. This was a gigantic task. He appreciated it. Some of his interviews published on the labor controversies showed that he had considered it even greater than pointing a way for the heterogeneous organization of mine workers. His movements were full of energy, and in viewing his work in this connection we find much to explain how a parish priest of a country town sprang into the vortex where giants contended, and at critical moments influ-

enced the outcome. It also explains, in a degree, his bearing upon the economic question, concerning which inquiry has repeatedly been made by men who have been desirous of doing as he did—to know and aid his fellowmen. Such students of this very important problem can find much in this phase of the life of Father Phillips to instruct and assist. In human happiness he found his philosophy, and, aided by a profound theological training, he was able to accomplish much.

CHAPTER V.

DEVOTED TO THE CAUSE OF RIGHT HE HELD A MOST UNIQUE POSITION. HIS FIRST ACQUAINTANCE WITH THE ORGANIZATION OF COAL WORKERS.

The great strike of anthracite coal miners, which began September 17 and lasted until October 27, 1900, has left memories which will take generations to efface. In this struggle Father Phillips was a conspicuous figure. And, again, in March, 1901, when conditions were threatening, he proved to be a central figure and the honest and sincere advocate of labor. It is this feature of his life which has attracted most attention generally.

How the pastor of St. Gabriel's Roman Catholic Church, Hazleton, became so deeply interested, and how he came to take such a prominent part, are features of the great struggle that have never been explained. At this juncture it is not out of place to refer to the doubt and questions raised at times concerning the real purpose of Father Phillips. When we consider the magnitude of the struggle, the momentous issues, the determination, fierce and unrelenting, and recall the history of former contests of this kind, the most surprising feature of it all is that personal attacks upon leading characters were so few.

There was but a single instance during the entire cam-

paign where Father Phillips's position came under censure of the press, and in that instance but a single newspaper shared, and that newspaper was the chief and only influential advocate of the corporations, the New York *Sun*. This attack was due to the refusal of the organ to admit that it was possible for any man or body of men opposing corporation rule to be right. That was its policy, but it shall be treated in its proper place.

When the Convention of United Mine Workers of America convened in Hazleton, August 13, 1900, industrial conditions, in the Lehigh coal fields at least, were comparatively prosperous. The conditions at the mines were better than they had been for years; business in a mercantile way was moving along in an even tenor, and no one in the Hazleton district, outside of possibly a few of the labor leaders, believed that the proposition for a strike would be seriously considered. The delegates and officers were cordially received by the citizens of the city, and but little attention was paid to the early reports.

On August 14, Father Phillips addressed a letter to the convention in which he expressed his high regard for the coal workers in general, and invited delegates and officers to attend the parish picnic which was to be held next day in the Park. This invitation was accepted by a vote of the Convention and most, if not all, delegates and officers attending the Convention joined the picnickers. President Mitchell, National Secretary Wilson, of Indianapolis, and others, addressed the people assembled. It was the first time that President Mitchell appeared before a Hazleton audience in public, and he made a strong impres-

sion. Father Phillips was greatly struck by the force and eloquence of the labor leader, and formed there an attachment for him which was never shaken, even under circumstances that might well be calculated to test the strongest bonds of friendship. They had their differences and were pitted against each other in a most dramatic if not sensational manner subsequently, but never once did the admiration of Father Phillips so early formed for Mr. Mitchell waver. And, considering the circumstances of the meeting and events which were to transpire later, the singularity is so striking that the conclusion is suggested that between the opening and close there was a strange affinity. It would appear that events between the two periods were fitted into them, and speculative argument thus forced out effectually.

The Convention at its session had fixed upon a wage scale and issued the call for a joint conference on August 27. Then followed a season of calmness for the coal district, which was to be succeeded by one of doubt, apprehension and such business prostration as the district had never witnessed.

As the date set for the joint conference approached and the impression became current that the operators would not meet the delegates, uneasiness began to increase in the public mind. This first began to show itself among the business men, who prompted professional men to advocate pacification and avoidance of trouble. Up to this time talk of a strike had amounted to very little in the Lehigh region. Memory of the awful Lattimer shooting which occurred Friday, September 10, 1897, was recalled, and,

besides this, the experience of other strikes since the disastrous struggle of 1887-'88 excited a decided opposition to the proposition. Not even the labor leaders seemed favorable to drastic measures. There was, however, an ominous quiet about the hitherto turbulent Honey Brook district, and this seemed to extend its influence to the region. The disposition locally was such that opposition became general.

It was quite natural that Father Phillips shared this feeling of apprehension. He had not been disposed at first to take any action one way or the other. The current of fear increased in volume and velocity until it became so pronounced that business was prostrated and investments were out of the question. It was this condition finally that appealed to Father Phillips. Taking an advance view of the Convention of United Mine Workers, which was to take place on August 27, he divined that a strike would take place, and felt convinced that a long and hard struggle would follow. The scenes of misery, destitution and starvation common to protracted idleness at the mines he pictured in his own mind. He had reason to believe that the operators would fight to the death. In fact this was the intention of the Lehigh operators, at least. They had always proven hard and vengeful fighters, and they openly avowed that they would be so again. That they had lost any of their prestige in the combination of coal interests then newly formed they would not admit. Whether they knew it or not was not a question which occurred to any outsider. Of course, it cannot be said that they did yield because they forced the big carriers

to reimburse them by final concessions. No one knew the line of battle contemplated by President Mitchell. All was doubt and fear.

This was the situation as Father Phillips viewed it. Still, it was not expected that he would take a determined stand for or against a purely business proposition in which many of his own people were directly concerned.

When on Sunday, August 26, he made some remarks from the pulpit, pointing out the cause of prevailing apprehension, viewing the prospective distress which a strike would precipitate, and advising against such measures, attention to him was immediately directed. His remarks were extemporaneously delivered, but they were quickly seized upon by the more active opponents of the strike proposition. The latter were disposed to make the most of this address and, in fact, every business man in the community commended the priest for the stand he had taken. The address really proved to be the opening gun of the campaign which was to be the most eventful and conspicuous of the world's labor movements.

The address as approved by him was as follows:

ADDRESS OF FR. PHILLIPS TO HIS FLOCK AT THE EARLY MASS SUNDAY, AUGUST 26.

"A subject which is attracting widespread attention at the present time, and one that is of particular, yes, of vital interest to you of this community, is the labor problem. Ordinarily, this might not appear to be one for ministerial comment or interference, but the tenor of newspaper reviews at the present time points to the possible precipita-

tion of strife between mine workers and their employers such as may well alarm the community, and attract the attention of all persons who may have any influence in securing an amicable adjustment of such difficulties.

"I am not in a position to state authoritatively what is being done or what is contemplated by either coal operators or the union which holds a convention here to-morrow, but if the unusual amount of newspaper comment is to be credited the issuance of an order declaring a strike is imminent.

"In certain quarters the statement is positively made that there will be a tie-up of this kind, while such serious prospects as the movement embraces are viewed with complacency; with no apparent regard for conditions that may mean distress, misery and destitution; the stagnation of business and general depression.

"For my part I cannot look upon such prospects with indifference; I cannot passively regard a question that so deeply affects the community, and particularly you, the men and women composing the congregation of St. Gabriel's, whose spiritual adviser it is my honor to be, and for whose material advancement I most earnestly hope and would zealously guard.

"It is, therefore, not only proper, but imperative, that I should interpose at such a time and ask those directly concerned, are you prepared for a struggle such as reports say is now imminent? I do not believe you are; in fact, I know that you are not. This is a question of supreme importance and should be weighed well and calmly before you resolve to enter into such a strife. As with great

political movements, so it is with social and economic. A short time ago this country was at war with Spain. That war cost Spain not only the loss of her colonial possessions, but the blood of many of her noblest sons as well as millions in treasure. The misery, suffering and agony it brought to the hearts of Spanish people are equaled only by their national humiliation and depreciated prestige, all because of the lack of preparation and resources, and their refusal to examine into conditions which gave undoubted assurances of defeat, or to treat pacifically the proposals for arbitration which offered hope to an amicable adjustment.

"And, as we contemplate this astonishing self-reliance and compare results I am constrained to put these questions to you, my brethren:

"Have adequate preparations been made for a struggle; have you looked into conditions which may furnish advance knowledge of results; can you see no way whereby the issues may be treated pacifically and an amicable solution reached without resort to drastic measures?

"I fully realize that there are weighty questions to be adjusted. No one can remain long in the mining community without noting the causes giving rise to complaint, and feeling in sympathy with the coal worker. No one who owes his being to a coal miner particularly, can fail to respond in sympathy to the appeals of this class nor to raise his voice when opportunity offers for procuring recognition and relief.

"My own father was a coal worker, and certainly with the friends of toil my sympathies rest. Some days ago

this parish held a picnic at Hazle Park and when the delegates attending the Convention of the United Mine Workers were assembled in this city. It was at my invitation that the officers and delegates fraternized in social intercourse with us, and the multitudes were addressed by them. My purpose was to extend the hand of fellowship to those visitors who represented a cause we hold in common, that they might enjoy the outing, and, to be candid, that we might also profit by their association. In the addresses made by these men the labor situation was ably presented, and with no utterance could the least fault be found. They were the national leaders of organized labor, and it was indeed gratifying to note with what intelligence, acumen and keen analysis the great problem of labor and capital was handled. They most emphatically declared that they were opposed to strikes and that their purpose was not to precipitate a strike of that kind. These were declarations of leaders and reiterated by men specially honored and selected for the virtues they possess. I take it that these leaders are sincere and more thoroughly represent the sentiment of organized labor and better understand the issues than the men so freely quoted in the newspapers or by the reviewers who are making such alarming predictions concerning the certainty of a strike.

"With the declaration of the leaders to whom I refer, I am in full accord, and I say to you, my people, we should do all in our power to prevent such action. But leaders do not control conventions sometimes, and delegates who weigh not all phases and who may be indifferent to con-

sequences, will throw vote and voice for warfare, thus forcing that which more prudent associates advise against. It is against this contingency I would guard, and if, as I presume there are, members of my congregation present who will sit as delegates in that convention, I most earnestly urge them to not only vote against the strike proposition, but to exercise all influence in the same direction that they may be able to command.

"During my twenty-five years in the priesthood I have witnessed many contests of this kind. I know what are the results to the workingman, and the suggestion of such a move now fills me with apprehension. We are now enjoying comparative contentment. I know of no destitution in this vicinity, no distress, excepting, possibly, here and there an isolated case where the bread winner of the family has been stricken by misfortune. You are apparently enjoying conditions and are well fed. You are clothed respectably and, in fact, I know of no congregation so large that is better dressed or makes a finer appearance collectively. To disturb this condition by striking; to destroy the serenity of the community, would be a disaster which excites direct forebodings and urges every man who has the welfare of the community at heart to exercise whatever influence he may have in opposition thereto. That is my position, and in the event of a strike being ordered my endeavor shall be to bring about an adjustment as speedily as possible, in this region, at least. We must remember that there are local conditions which may be susceptible to local treatment, and so it is with other features of this gigantic movement.

"The great American principle on which large questions are adjusted is arbitration. On this both sides to the controversy agree, but differ as to the method of procedure. The workmen claim the right to send their representatives to speak for them as attorneys in the case. This seems reasonable, but is not agreeable to the operators, who, as a counter proposal, say "we will treat with employees only." This does not appear satisfactory to the other side. And so the chasm opens.

"Now, from what I know of the operators in this region, and I know some of them intimately, and all favorably, I feel justified in saying that they will do whatever they agree upon. I can only judge these men as I find them, and compare their failings or weaknesses with those of other men. The question then arises, what would you do as an employer if your workmen felt dissatisfied and sent a representative to make known his complaint? Let me make an illustration.

"I myself am an employer in a small way. I hire one sexton and two domestics. Would I entertain a committee picked from their acquaintances, but unknown to me, who might come to protest against certain treatment, or demand more pay? Most assuredly not. Can you or I prescribe another course for a neighbor, be he the employer of one man or a hundred, without appearing arbitrary or inconsistent? We cannot.

"If the workmen send a committee composed from their own ranks to the operators, state their grievances in a gentlemanly and business-like way, I feel that no employer can decline to hear them. I am inclined to believe

that some of their burdens will be relieved at least. But if the operators decline to open their doors, what then—strike? No, emphatically no. Then what? I make no pretensions at solution, but I firmly believe the matter can be safely left to the decree of that just and impartial bar—public opinion. Here credit or censure will be placed where it belongs. If the operators are at fault the decision will be given without hesitation, or if the other side, a like verdict will be rendered. From momentary chaos will come enlightenment and elucidation which must result in a greater degree of prosperity, let us hope, to both employer and employee, for labor and capital, mutually dependent, will inevitably rise or fall together."

CHAPTER VI.

THE MINERS' CONVENTION AND ITS OUTCOME. FATHER PHILLIPS TAKES HIS FIRST ACTIVE MEASURES IN THE LABOR FIELD.

The Convention opened at Hazleton August 27, and Father Phillips was in consultation with President Mitchell at the latter's headquarters. The pastor of St. Gabriel's Church then threw his whole heart into the work of averting a struggle, as he could not then believe that there was a possible chance of the men winning. He spent a great deal of time at labor headquarters, but it was evident that the sentiment for strike among the delegates was growing, though the influence exerted by the priest was having its effect. He had resolved upon a course of action, and his sincerity and honesty of purpose greatly impressed the leaders themselves. President Mitchell conferred with the priest at intervals and, by his persistence, Father Phillips obtained permission to enter the Convention. This unprecedented concession to an outsider took place late in the afternoon, and when the Scale Committee had about finished their report to be submitted with the resolution that was to declare for a strike.

Father Phillips had had no time to prepare an address, but he was equal to any emergency of this kind. As an extemporaneous speaker, he had few superiors. An offi-

cial report of that meeting was not made public, but it is known that in the face of an overwhelming sentiment for strike he won over not a few delegates, and these in turn openly supported him on the floor. Some of the delegates naturally regarded the movement as an unwarranted interference, but no one offered the slightest sign of disrespect. The resolutions, as originally taken up, declaring for a strike within the next ten days, were adopted, but this paragraph was added after the earnest appeal of Father Phillips:

"*Resolved*, That the Executive Committee be given the power to appoint any committee upon the lines suggested, if they see it will assist in arriving at any fair and amicable settlement within the next ten days."

This also practically committed Father Phillips to exert himself in the effort to bring about a meeting between the miners and operators. He at once set to work trying to bring about the desired end. What he did in this direction during the intervening days only himself knew. The light in his little study in the parochial residence burned late night after night, and during the day he was constantly at work.

In its report of the decision of the Miners' Convention and the action of Father Phillips, the New York *Herald* said the following day:

"To one man, and only one man—the best known and the most courageous Catholic priest in the whole Hazleton region—must be given the credit for stopping at least ten days the strike of 143,000 anthracite coal miners.

The priest is Rev. E. S. Phillips, pastor of St. Gabriel's Church, Hazleton, a man born in the mines, with the interests of the miners deep at heart, and at the same time with a breadth of view which enabled him to recognize the rights of all. * * * There have been many victories in peace and war, but the victory of Father Phillips—won single-handed—is the talk of the entire anthracite region to-day from Shamokin to Schuylkill Haven. There may yet be a strike, but it will not occur until various propositions have been made looking to an adjustment."

Of course, newspaper reports were at the time influenced by the individual interests of their owners, but this one is merely taken as an illustration of how one of those supposed to represent the temperate view looked upon the incident.

Father Phillips had opened communication with the various operators. He felt confident that they could not resist the influence of public opinion that was being excited, and that they would eventually consent to meet the men. He visited different mine owners in the metropolis and secured statements from them. These were not reassuring. The date for definite action on the part of the men was approaching, and excitement grew apace with the public.

On September 2, Father Phillips returned from New York, where he had spent several days endeavoring to reach the operators, and induce some of them to meet the miners in Convention. Upon his return home he gave out this interview, which shows that he had been working industriously:

"Earnest efforts are being made on the part of the Mine Workers and others to bring about a conference of operators and employees, and to pave the way for a friendly meeting. I have called on operators and Mine Workers in different parts of the region, and while nothing tangible was done, yet there appears to be a better feeling all around, which may, it is hoped, remove the cause for strike before the time limit expires. In the meantime, I would suggest to the miners and others the advisability of suspending, as far as possible, the discussion of strikes and their causes until the Executive Board shall have exhausted every effort to bring about the desired end of agitation. This end is not a strike, but the amicable adjustment of the differences between the Mine Workers and their employers. On the other hand, should our labors prove in vain, owing to a final refusal on the part of operators to make concessions, or at least give the miners the hearing they ask, I see no possible means of preventing the declaration of a strike, with all its deplorable evils."

Father Phillips was betraying the discouragement which refusal of operators to meet the men created. There were statements coming from mine owners' representatives showing plainly that they intended to defy the efforts of the peacemaker as well as the union leaders.

The committee of Mine Workers left in Hazleton were in the meantime giving the priest whatever aid they could, and on September 9 the committee, representing the entire anthracite field, composed of District Presidents

Duffy, Nicholls and Fahey, issued the following statement:

"Rev. E. S. Phillips met here to-day with the officers of the Mine Workers of the anthracite mining district for the purpose of taking action on the proposition submitted by him at the convention held here on the 28th ulto. This was, that a conference be held between the operators of the coal region and a committee composed as follows: Four business men, one from each of the Boards of Trade of Shamokin, Hazleton, Wilkes-Barre and Scranton; two clergymen, one Catholic priest and one Protestant minister; three miners from each of the following anthracite coal regions: Schuylkill, Northumberland, Lehigh, Wyoming, Lackawanna; two from each region to be union men and one from each region to be a non-union man, and all to be miners at present in the employ of the operators in the regions they represent. This forms a committee of eighteen—twelve miners, four business men and two clergymen. The miners and the operators of the region to confer on the questions at issue, while the clergymen and business men are allowed to be present throughout the conference to aid in the amicable adjustment."

As the days went by and the appeals from the clergyman received only indifferent notice from the operators, his discouragement became more pronounced, and finally he withdrew, satisfied that the operators did not mean to treat fairly with the men and that he could do no more.

In the meantime the Executive Committee of the United Mine Workers of America met at Indianapolis and issued the order for a strike of anthracite coal workers to take place on Monday, September 17.

On the preceding Saturday, Archbishop Ryan, of Philadelphia, granted an interview to the press representatives in that city, which appeared in all metropolitan papers the following Sunday. In it the Archbishop intimated that he would accept the responsibility of acting as mediator, and strongly commended Father Phillips for the work he had been doing. He also said that he (Father Phllips) would continue his efforts to effect a settlement. This evidence of interest on the part of the Archbishop revived the hopes of Father Phillips. He had already withdrawn, but in view of the endorsement and well-known influence and sagacity of the Philadelphia prelate he took new hope. After a consultation he decided to again try to bring about an adjustment, and composed the following telegram which he sent to the Archbishop:

HAZLETON, PA., September 16. 1900.

To the Most Reverend P. J. Ryan, D. D., Archbishop of Philadelphia:

I thank you for offer of assistance and sentiment expressed in to-day's papers. I had retired from the field discouraged, believing that all my resources had been exhausted, but now, encouraged by you, I will resume efforts. Will see Mr. Mitchell on his arrival to-night, and suggest further appeal by miners to operators through you

as mediator, acting for public in general. This telegram, made public through the press agency, will also suggest to operators a way out of difficulty that will not include recognition of Union, the chief object to settlement. Even this step may fail, yet the situation, now desperate, demands prompt action on our part. Will advise you tomorrow of progress. (Signed) E. S. PHILLIPS.

CHAPTER VII.

STRANGE COINCIDENCE THAT LED TO THE JEDDO MEETING AND ITS GENERAL EFFECT. CEMENTED BOND OF FRIENDSHIP BETWEEN PRIEST AND MINE WORKERS' PRESIDENT.

While the pastor of St. Gabriel's sat in his study on Wyoming street, Hazleton, reading over the interview with Archbishop Ryan, on the veranda of his mansion on West Broad street, in the same city, sat a coal operator contemplating the same statement. This man was Alvan Markle, one of the owners of the Jeddo collieries. Of all the coal interests embraced in that struggle, Jeddo stands out pre-eminently the most prominent. It was the scene of the most unique, if not most sensational, incident of that greatest of mining strikes. In the history of the contest it stands alone as the place where a coal operator and labor leader entered into joint debate, and from the same platform a Catholic priest addressed the multitude. How this meeting came about is none the less interesting, and is a feature of the story that has never appeared in print before.

It so happened that when the man who had been in consultation with Father Phillips concerning the telegram and advisability of again taking up the work of mediation left the pastoral residence to file the telegram addressed to Archbishop Ryan, another messenger had been dispatched

by the coal operator for the same individual. When the latter arrived at the coal operator's home, Mr. Markle was surrounded with copies of the various newspapers of the day. He at once explained the object of his having sent for his caller. Taking up one of the papers he read the interview with Archbishop Ryan. He stated that it seemed to him that the proposal of Archbishop Ryan offered the way out of the present difficulty. His company was the largest individual coal shipper in the anthracite region, and they stood ready to accept the Archbishop as the arbitrator, if an arbitrator was necessary. On this score he expressed some doubt, as they already had arbitration at their works and were prepared to stand by it. He added, however, that if whatever differences existing at their mines could not be settled between themselves and their men they were satisfied to leave it to arbitration, and if the local arbitrators failed to agree, then they (the company) would agree to accept Archbishop Ryan as the mediator. He then asked if his views could not be conveyed to Father Phillips.

Having come direct from Father Phillips, and still having a copy of the telegram in his possession which was addressed to Archbishop Ryan, and which would be given to the press that evening, the caller felt justified in making known the fact that the priest had resolved to again take up the work of endeavoring to conciliate the elements, and believing, as he did, that this was just the opportunity sought by the priest. It was plain that Mr. Markle desired to avoid trouble, at his mines at least. But since he offered to concede the main point at issue—arbitration—

there appeared nothing for mediators to do but accept the proposition. Besides this, it seemed to point the way to an amicable adjustment of the difficulty on the eve of the great strike. "If the Markles agreed to arbitrate, others would be compelled to follow their example," was the way the messenger viewed it. and it was certainly with some feeling of gratification that he made known to Father Phillips what the coal operator had said. The priest was elated. He reasoned that it was a long step towards success. It looked as though the hand of Providence was intervening and the settlement for which he had earnestly prayed and ardently toiled was at hand.

A meeting was arranged and that afternoon Father Phillips met both John and Alvan Markle at the latter's home. The same man who arranged the interview was present at the conference. John Markle did most of the talking, and he repeated with more detail what his brother had said earlier, and which is quoted previously. When Father Phillips left the Markle mansion he was feeling overjoyed. It appeared to him that in face of this proposition from the most influential individual operators in the region, and of public opinion, which was strongly in favor of a joint meeting or arbitration of some kind, the other operators could not refuse to make a like concession. The conference as reported attracted widespread attention, though no one divined what sensational features it was to develop.

Father Phillips had been thoroughly impressed with the apparent fairness of the Jeddo operators. They were not strangers to him, neither were the towns surrounding

their mines. He knew something of the general operation and that there was comparative contentment among the employees. He felt that the operators were the most generous of any he had met, and when an invitation was received by him to appear at Jeddo, where John Markle was to address his miners and reiterate what he had said in private to Father Phillips, the good priest saw no harm in attending. He was to verify what Mr. Markle had told him. At any rate he did not foresee that his attendance would be a feature of the most dramatic incident of the campaign. It was to be the turning point in the economic view of the parish pastor, the point at which ideas expand, and from the advocate of local issues he was to grasp a problem of general application and to understand how the panacea designed for local ills could be made to act as poison for the larger and more important body. And we know that the lesson taught on the campus of the Jeddo school that September day fell on fertile soil as far as it concerned Father Phillips.

While John Markle arranged for the meeting to address his workmen September 19, President John Mitchell saw that he would be obliged to take decisive action if a serious break in the ranks of his army of bread-winners was to be prevented. Contrary to the way the clergyman had looked at it, the leader of the Mine Workers understood that by admitting the proposal for arbitration at a local point he endangered his entire line, extending from Northumberland to Lackawanna. In so doing there would be left open a very influential channel for supplying

the market, and besides this, the lines of the Union itself would be seriously affected. The proposition of the Markles had every appearance of fairness, but it was proportionately dangerous to the success of the entire campaign, and the labor leader determined to act with strategy and energy. There was every reason to believe that had John Markle been permitted to carry out his plans without counter-action on part of the Union, he would have so impressed the workers that nothing could be done that would overcome the effect later on.

Such was the situation, and President Mitchell resolved to meet it. When the car carrying Father Phillips stopped at Jeddo the meeting was in progress, but it was not being addressed by John Markle. The man on the platform was John Mitchell, President of the United Mine Workers. Father Phillips had not looked for this. Neither had John Markle. Father Phillips looked first amused, then amazed. He had expressed some doubt en route as to the prudence of his going to Jeddo. Mr. Mitchell made a very strong plea for unity and for the rejection of the Markle offer. He also touched upon the railroad features of the problem, the discrimination in freight rates and the merciless policy of the coal carriers which made a victim of the small operator as well as the coal worker. He made a good impression on his auditors, and Father Phillips was more dubious than ever about the wisdom of his appearing at such a gathering.

After President Mitchell left the platform Mr. Markle mounted it. He had not spoken a dozen words until he was interrupted by hoots, cat calls and derisive yells. It

was evident that an effort would be made to spoil the effect of his address, if he was to make one at all. These indignities were continued with such persistency that even Mr. Mitchell's supporters objected to them.

All this time Father Phillips stood at the extreme right of the platform and away from the crowd some little distance. If there was anything that appealed to his nature strongly, it was fair play. He saw John Markle was making a stubborn and a manly fight for a hearing, but he was not getting treatment that was due a gentleman. He sympathized with the coal magnate as he struggled against the noises on the fringe of the crowd. When, at the conclusion of Mr. Markle's address, he called Father Phillips to verify what he had told him privately on Sunday regarding arbitration, Father Phillips responded.

The appearance of the priest on the platform was perhaps as much of a surprise to many of the spectators as his own discovery of Mr. Mitchell originally, for but few persons had noticed him alight from the car and station himself at the edge of the crowd. He began his remarks with some hesitation; but as he proceeded and recalled the scenes of unfairness which he had always opposed, he warmed up to his subject and, in the excitement of the moment, he went considerably farther than he had intended.

It is to this incident which Mr. Mitchell refers in his statement published in this volume. There is no doubt had Father Phillips not been present the Union's leader would have carried things by storm, and made subsequent movements in that district much easier. It was evident

that Mr. Mitchell was also surprised to find Father Phillips pitted against him in that manner. A chain of events in this connection seemed to operate along mysterious lines, bringing about the dual coincidence which could not fail to embarrass.

At the close of the speech-making the crowd dispersed rather quickly. Father Phillips declined invitations to accompany others away and stood near the spot where he had located himself when he arrived. He was talking to a young man whom he knew and who had no particular interest in the proceedings of the day. It was evident that he was thinking deeply, although talking. On the trolley car returning to Hazleton, which was crowded, the priest and labor leader exchanged a few words. In his study later he remarked that Mr. Mitchell told him he did not expect such action from him. He was satisfied that he had acted in an honest and honorable manner, and had no reason to reproach himself, though the difference between a local and general issue he was beginning to see more clearly. A short time afterward he met President Mitchell, and following this interview he better understood the issues and was satisfied that President Mitchell was displaying a generalship that for wisdom and sagacity could not be questioned. He took up the matter along the broader lines, recognizing that the smaller interests must be subordinated to the larger and more important. After this he labored in conjunction with President Mitchell to bring about the meeting of the miners and operators, with Archbishop Ryan as the mediator, and did all in his power to effect a settlement. Together they visited the Philadel-

phia prelate and other men of influence in the commercial centres of the East. The priest tried to reach the larger operators and to induce them to either yield to the demands of the men or submit a proposition. But they were not yet ready.

CHAPTER VIII.

HIS STRENUOUS EFFORTS TO BRING OPERATORS AND MINERS TOGETHER. COMES TO AID OF MINE WORKERS AND MAKES THE FIRST PUBLIC APPEAL IN THEIR BEHALF.

As the strike was now on in full force and the claims of gains by the men or companies were being made alternately, interest in the events of each passing day increased throughout the country. Hazleton being the headquarters for the leading spirits in the contest, it became virtually the storm centre. While the mines of other districts were shut down tight and no effort was being made to turn a wheel, excitement about the Hazleton district was at times intense.

During it all Father Phillips remained the one man, outside of President Mitchell, to whom the public looked for some definite information regarding the progress of the strike, or the negotiations that were being made to bring about a settlement. He was importuned day and night by anxious newspaper correspondents for interviews and for expressions as to the state of affairs. Letters and telegrams poured in upon him. Newspapers wired him for an opinion, but he declined to be drawn into the controversy. He did not relinquish his efforts to bring about an adjustment, however, and in every way possible he labored to improve the chances of victory for the men.

On the Sunday following his appearance at Jeddo he took occasion at the early service in St. Gabriel's Church to express his views on the Jeddo situation, although he did not recede from his position as it related to the offer of the operators there. As a teacher of moral truths he fully appreciated that anything he might say in a casual way, or even after deliberation, relative to this matter, was likely to be distorted, and by a hostile press made to appear as a reversal of his former position on the arbitration proposition. The difference between a local and a general contest, while admitting of distinction, would be denied by the opposition. He was, therefore, extremely careful of his utterances in this respect, and only once, the occasion mentioned, referred to it from the pulpit. He also made a statement for the public which was given to the press on the preceding Saturday night, and which fully explained his position, as it did also the influences which operated to broaden his views on the strike question proper. This statement he had prepared with some care, for, as subsequent events proved, a hostile press endeavored to assail him for the apparent desertion of the side which had assumed to hold his entire sympathy and to command his undivided support. The statement best sustains his position and was as follows:

"I quite agree with the various newspaper correspondents writing from here that the situation has taken a new phase and is, therefore, less hopeful. If the executive officials of big coal carrying companies have been correctly quoted by to-day's papers, arbitration is no longer a means to the end desired by the general public—namely,

a discontinuance of the conflict between labor and capital. This is specially unfortunate at this time, when the light appeared at the window. There is, then, no alternative but a fight to the finish between organized labor and organized capital. Honest effort for peace has been throttled, and, since reason, justice and mercy will not be heard, the operator must either arrogate to himself the title of coal king and sway his sceptre over unwilling subjects, or the miner must meet the issue by renewed efforts to deplete the market by complete prevention of production.

"This is deplorable, as it would be unnecessary if the operators remembered that public interests demand joint conference or arbitration, and are to be preferred to the private interests of mine owners. Is there no further way of preventing what now appears to be inevitable? I must confess I see none, unless the meeting between Archbishop Ryan, of Philadelphia, and the coal officials in New York proves to be more than as President Olyphant and President Truesdale are alleged to have said in an informal conversation on current events. Archbishop Ryan is a man among men, a distinguished patriot and citizen who loves the masses without detracting from usefulness of the classes, who sees in society the dependence of poverty on wealth, and the obligations of the rich towards the poor; but who, on the other hand, recognizes in all the relations of life that justice and fair play for everybody, rich and poor, employer and employee, are the foundations of all prosperity—civic, religious and national. The hand is now writing on the wall the awful responsi-

bility. Whose name shall be written—operator or miner?

"I appeal to men of capital who control the destinies of 143,000 miners, and indirectly the happiness of millions, to pause in their determination to crush the hands and hopes of peace raised in prayer. Justice is not always blind, and, despising the god of peace, they cannot with impunity despise the god of war and the god of vengeance. And, after all, what is there in store for each of us but six feet of ground which will make us all of one size. The blood and wretchedness of Shenandoah, to-day in tears, will cry to heaven for vengeance. Will the warning be heeded? There is still time for peace, but if war be inevitable and the miner be denied a conference, denied arbitration, and he must as an American free man decide for himself and his wretched fireside—then, I say, if he strikes as a unit, making the cause of one the cause of all, may God grant that in the end he will triumph.

"This is my first jarring tone in all that I have said and done in the unhappy situation. I do not, and never will, recede from the position I publicly took in the labor meeting last Wednesday at Jeddo. G. B. Markle & Co. have taught the miners and operators alike a wholesome lesson of justice and fair play in solemnly professing a determination to adhere to their old agreement with their employees. Ethics, common honesty and public sympathy have not been appealed to by them in vain, and to-day they occupy the unique position among coal operators of professing an abiding faith in the principle of arbitration as the safest and surest way of bringing their employees

in closest touch and sympathy with them for their mutual interest, and the best interests of the communities centered in and about Hazleton.

"On the other hand, while I shall always speak of them in accents of praise and shall regard disloyalty to them by their employees as bad faith, most regrettable under the circumstances; yet, I cannot close my eyes to the fact that 100,000 and more of their brothers in toil and struggle and fiercest battle, are appealing to them in behalf of a common cause. These men, dealing with less generous and less just employers, cannot rise with the more fortunate at Jeddo, but by force of example grow weak, and on the principle that coal mined at Jeddo and sent to the needy market crying for and demanding fuel, strengthens the hands of the enemy, they must fail if fighting without them.

"If this be so, and mutual interest demands concerted action, the men of Jeddo, hesitating between honor due to obligation and solemn agreement, as well as affection to kind-hearted employers on the one hand, and allegiance to the cause of labor and sacrifice for their brothers in mortal conflict on the other, it seems to me that they can best decide for themselves what course they must pursue. As for me, my place to-day is, as it always has been, with the struggling masses, strengthening their relations with classes, directing and leading them in prosperity, not abandoning them in adversity, fighting their battles with them and for them, guiding and guarding them from material as well as spiritual evil.

"They are the children of labor, now denied a hearing, and since mammon on its throne has closed the doors against peace without dishonor and slavery, I raise my voice for the first time in favor of the strike, and may God bless every man and woman in the land who contributes in any way to its successful issue, which means better food, better clothes and nobler conditions for the men behind the pick and the drill."

The publication of this statement excited considerable discussion. The opposition to the miners' movements regarded it as a desertion of their own cause. They had misconstrued the Jeddo meeting by concluding that Father Phillips was unalterably opposed to the advocates of labor. It was nothing more than the renewal of allegiance to the general cause of labor, subordinating the minor issues to the broader field represented in the three anthracite coal districts. But if there were expressions of disapproval made at once by those of the locality who felt displeased, there were others who expected to make it the medium for a general bombardment of the labor cause. With that end in view, the correspondent of the New York *Sun,* then vigorously championing the cause of the operators, called on Father Phillips a few days later and by insidious inquiry endeavored to have him recount the experiences of the Jeddo meeting. Father Phillips declined positively to be drawn into the controversy or to be made the battering ram for an assault upon labor's battlements. The effort was a failure. The disappointment suffered was afterward reflected in the assaults made upon the priest. But they fell short in the original purpose, and the intended effect soon dissipated.

The contest was now being waged with vigor on both sides. Several conflicts had taken place, and State soldiers were kept on the county lines. The Jeddo district continued to be the hotbed for strife among the strikers and workmen who insisted on remaining at the mines.

On September 28, Father Phillips again visited Philadelphia and called on Archbishop Ryan. President Mitchell was then working in conjunction with the priest in the effort to bring about a settlement. Their efforts continued jointly in this way. Of course, the Union President had other influences at work, but Father Phillips did not cease his individual efforts until the end. When the announcement that hostilities were likely to cease was received, it was hailed by no one with greater delight than the pastor of St. Gabriel's. Much had transpired during the campaign in which parties to both sides were concerned, the prudence of which might admit of question. But throughout it all no one could cast the slightest reflection upon the intentions, sincerity, perseverance and effectiveness of the work of Father Phillips. He made sacrifices that were quite extraordinary, and fully demonstrated that in any movement tending to benefit society in general it would be impossible to find a warmer or more enthusiastic advocate.

CHAPTER IX.

THE SECOND LABOR MOVEMENT. THREATS OF ANOTHER STRIKE. FATHER PHILLIPS DEVISES A PLAN TO MEET THE ISSUES AND SECURE A SETTLEMENT WITHOUT DISHONOR TO EITHER SIDE.

During the months of November and December, 1900, and January and February, 1901, working time at the mines of the anthracite district had been quite satisfactory to miners and the business public. As the terms of settlement of the September strike stipulated that the prevailing rates of wages would continue until April 1, anxiety again began to manifest itself early in March, and the labor leaders again became active. The coal companies were now thoroughly impressed with the strength of the organization which they had so strenuously opposed five months previously. They fully appreciated that something would have to be done on their part, not only to protect their own interests direct, but to meet the demands of that stupendous power—public opinion. This influence, although silent, was a factor that could not be ignored, and, as had been demonstrated, the coal operators were fully alive to its trend. That they had been noting events in a general way was shown on March 9, when the larger shippers of anthracite posted notices at their mines informing their employees that the September scale would be continued for another year.

Without regard to the merits of the movement, it undoubtedly had the effect of complicating matters for the delegates who had already been elected by the various United Mine Workers' locals to attend the Hazleton Convention. While granting the monetary demands, it at the same time put in doubt the matter of recognition for the Union, which had been the great bone of contention. It was evident that unless the men accepted this as recognition there would likely be friction in Convention, and perhaps result in another declaration of war. The Convention opened in Hazleton on March 12, and for four days the delegates discussed the situation. It finally ended at noon on Saturday, March 16, with a declaration for strike or recognition by April 1.

The September-October struggles preceding were recalled. Business was again prostrated and uneasiness prevailed throughout the region. During the sessions of the Convention Father Phillips was called upon by many of the delegates at his home, but beyond entertaining them in this way he did not figure in their deliberations. It was after the close of the Convention and the men had returned to their homes that the priest began to take an active interest in current events. The headquarters of the Union leaders had been transferred to Scranton and but little outside interest centered in Hazleton. The time for an adjustment was comparatively short. The action of the operators told the observant citizen that they were determined not to accord the Union direct recognition. Talk of strike again was taken up and with avidity discussed by the newspapers. Reports from labor headquarters did

not show much encouragement for the desired meeting. Business men were again agitated, though no one seemed to think that personally they could be of any assistance in bringing about a conference.

Not so with Father Phillips. He reasoned that general apprehension, remaining passive, would be of little value in impressing parties to the momentous controversy, and public opinion in its lethargic state would be impotent. He conceived the idea of instituting a joint movement on part of the Boards of Trade of Scranton, Wilkes-Barre, Hazleton and Pottsville. His purpose in this was to first arouse the public to a sense of the danger menacing the anthracite belt from the Lackawanna to the Northumberland lines. In this entire territory it was well known that a second strike would be disastrous to general industrial conditions, and from it was likely to spring evils that would leave a blighting effect for many years to come. He also felt that as an individual he could do but little to temper public opinion so as to exert the desired influence upon the issues and upon the parties to the contest. Everybody seemed to see and admit the danger, but no other man manifested a disposition to take the initiative. While individual opinions were freely expressed in that vast and important industrial section of Pennsylvania, embracing a million souls at least, Father Phillips was the only private citizen who dared to do. While the parties to the controversy in a direct way were the coal operators and the United Mine Workers of America, the public at large was quite as deeply interested, and in the event of a clash would have as much at stake as operators or miners. A

second strike at that time would have paralyzed business, ruined innumerable small tradesmen and depopulated many of the mining towns of the hard coal region.

It was necessary to introduce that third interest in order to force recognition generally, and in that way excite an influence which would act as a leverage in pressing the demand for an adjustment. Of course, the question of dignity, sacrifice and settlement without dishonor was not lost sight of. This was a feature of the plan which Father Phillips had in mind when he took the first active steps in the premises. It was the feature which required the handling of a diplomat and the best thought of a practical mind. While polish and eloquence are good things in approaching the representatives of great organizations, he considered the individual offering a suggestion must have something more substantial than an appeal for generosity or humanity in order to get attention in a case such as the one in hand. His experience with the coal operators during the October strike had shown him that while the individual appealing in behalf of society would be entertained and courteously treated, to get results he must have some sort of a business proposition having a means to an end, and that end must operate in no way to the disadvantage of the party to whom the proposition is made.

In the resolutions passed at the Hazleton Convention of miners, Father Phillips found his proposition. The issue was recognition of the Union. The proposition of the coal companies, already published, while not satisfac-

tory to the Union in the tacit acknowledgment of its power and demands, gave the peace advocates hope.

Not caring to trust entirely to his own judgment in taking up the Board of Trade movement, Father Phillips consulted with the President of the Hazleton Board of Trade, L. O. Emmerich. To that gentleman he explained his views. Mr. Emmerich, who is a mining engineer, and a man of considerable experience, regarded the plans of the priest with favor and assisted him in reaching the Board of Trade representatives in the several cities of the anthracite region.

While he was at work organizing his movement with these influential bodies, President Mitchell and his advisers were endeavoring to reach the operators through their own channels. The published reports at the time were quite discouraging, and each day matters grew apparently more threatening. That a strike would take place on April 1 seemed inevitable. Although there had been comparative contentment among the miners of the hard coal region, it was accepted that, with the issuance of any order from President Mitchell, his army of toilers would respond to a man. The resolutions passed at the Convention, while divided on the matter of final disposition, were sufficiently emphatic for recognition of the Union that nothing short of a conference between Union representatives and coal operators would avert a strike. The industrial world was interested in this contest. Many of the operators who submitted to the public interviewer declared that there could not possibly be a conference such as the men demanded. Notices received by Presi-

dent Mitchell from two corporations offered little encouragement, and speculative opinion tended towards strike.

During this time Father Phillips was quite optimistic in view. Again and again he said there would be no strike, but when pressed for his reasons he declined to give them. There were others, of course, who declared there would be no clash on April 1 between capital and labor; but no intelligent reason therefor was vouchsafed. The situation did not seem to warrant any confidence in such predictions. The statements made by President Mitchell were in no way promising.

Father Phillips was all this time busily engaged preparing for the movement of the Boards of Trade. This work was being conducted quietly. It became public first through the Scranton end. On the 21st Father Phillips, in referring to the joint movement, made this public explanation:

"The presidents or secretaries of the Boards of Trade of Scranton, Wilkesbarre, Pottsville and Hazleton were to meet in New York to-morrow and call on Bishop Potter and Archbishop Corrigan, who, I have the assurance, would call on J. P. Morgan; but to-day I was in communication with a member of the firm of J. P. Morgan & Co. and was informed that that gentleman was in the South and would not return till next week. However, I have been placed in communication with Mr. Morgan and will try to reach him at once with the view of making an appointment upon his return. Until then we cannot do anything, and the Boards of Trade have been so notified to postpone the trip.

"This committee will be a third party and will represent public interests. We are not going to make the visit for the purpose of dictating the policy to be pursued by Mr. Morgan, but to explain the sentiments of the public."

This statement gave the first definite public information of the work and purpose of the priest. In discussing the project with a caller at his home on South Wyoming street, he made his views clearer and the manner in which he hoped to reach the controlling figure, Mr. J. P. Morgan. His remarks on this occasion were substantially as follows:

"There is nothing further to be said about the matter until I hear from Mr. Morgan. I am, however, sufficiently confident of the outcome of our visit to say without hesitation that I believe implicitly in its success. Our duty in the premises is not to discuss the points in contention, but to bring capital and labor together in a way that must prove satisfactory to the mine workers and will not be objectionable to the operators. How this will be done is our little plan, which might not, of course, be as easy as I think, yet its simplicity and effectiveness will, I am sure, commend itself to Mr. Morgan and the operators as well as the mine workers. The technical objection to recognition, the real difficulty, will be overcome without being destroyed. The proposition we will make to Mr. Morgan, by way of a suggestion, of course, will open the door to amicable settlement, and we will trust to Mr. Morgan and Mr. Mitchell to do the rest. One thing the public can rest assured of, while we recognize the power

of appeal and the force of sympathy and influence at our command in New York, we will approach Mr. Morgan, not as dreamers, relying on the gospel of humanity, but as business men, and with a business proposition which I am confident will meet not only his approval, but also, which is of vital importance, the approval of the operators and mine workers, who, I take it for granted, are sincere when they say they are desirous of avoiding a strike. In the event of a delay in Mr. Morgan's return to New York, as time is now pressing, I may go there, and, through the courtesy of his firm, get in touch with him through the long distance telephone, and submit my plan or proposition. Should I fail in that, I will call upon the coal presidents in New York whom I met last fall, and who cannot have disagreeable recollections of my visit. It is the duty of every man of any responsibility to do what he can to avert public calamity. I have had no little share in doing it before, and surmounted greater difficulties than the one now confronting us, and with God's help I will devote every energy to the task in hand, not for the sake of labor alone, for that would be mere demagogy, but also for the protection of capital, on which labor must at all times depend, but more especially for the great wide public of every craft and industry, now absolutely at the mercy of the operators and mine workers, glaring at each other through a picket fence. Somebody must open the gate, and I will be greatly disappointed if we fail to open it in a week. I am, of course, presuming on the sincerity of the operators and mine workers. The insincerity of either will defeat our plans.

In any case we will put it to the severest test and make it clear to the whole public where the responsibility will rest if, in spite of reason, justice and mercy, a strike be declared, with its untold evils."

When this statement was made Father Phillips had just left the telephone over which he had been in communication with the office of J. P. Morgan & Co., in New York. His business with Mr. Morgan was explained to the gentleman at the distant end of the line who was a member of the firm. While the proposition which he desired to lay before Mr. Morgan was not explained in detail, the treatment accorded the priest gave him assurance that he would be accorded a hearing in person. He naturally felt elated, and it was with confidence that he spoke of the prospective outcome. He was instructed to submit the nature of his business with Mr. Morgan in writing, which suggestion was followed.

CHAPTER X.

THE PARISH PRIEST MEETS THE GREAT FINANCIER. HIS HOPES FOR PEACEFUL SETTLEMENT AND BETTER RELATIONS BETWEEN LABOR AND CAPITAL STRENGTHENED.

While Father Phillips was arranging to meet Mr. Morgan, President Mitchell and his associates of the United Mine Workers had already gone to New York. It was feared for a time that a series of independent movements would bring about a collision which might interfere with the outcome. Father Phillips was not acquainted with the plans contemplated by President Mitchell, and for a time he hesitated, fearing that possibly his move would retard the progress of the labor leader. On March 25, Father Phillips received a special delivery letter through the New York office of J. Pierpont Morgan & Co., stating that Mr. Morgan would see his committee on the 27th, between 1 and 3 p. m. Up to this time nothing definite had been announced by the labor leaders, though a series of movements had taken place.

It was now necessary for the priest to get his committee together. It soon became evident that the proposition which at first met with general approval was not to be carried out so easily. When it came to summoning the committee, members were otherwise engaged. Father Phillips went to New York on the 26th, placing the work of gathering a delegation to follow later, in the

hands of the Secretary of the Hazleton Board of Trade, A. T. MacAllister. They had arranged to meet in the Astor House, New York, next day.

Upon his arrival in New York, Father Phillips found the labor leaders and conferred with them, so that they might work in harmony. Next morning Messrs. A. T. MacAllister and William Lauderbach, representing the Hazleton Board of Trade, arrived at the Astor House, where they met Father Phillips. The appointment with Mr. Morgan was for 1:30 p. m. The Pottsville delegation had started for the metropolis over another route and it was noon before they arrived. The fear that this delegation would not reach there in time considerably worried the priest during the morning. He remarked to a member of the committee that his motives seemed to be misconstrued and he felt discouraged. He also made the prophetic remark that it would be the last time on which he would undertake a work of that kind.

At noon J. H. Zerbey, President of the Pottsville Board of Trade, and W. L. Marquardt, of the same city, arrived. The appearance of the Pottsville gentlemen greatly pleased the priest and he expressed his appreciation. A meeting was at once held by the committee. Father Phillips was made Chairman and the situation was discussed and plans outlined.

At 1:30 o'clock the committee called at the office of J. P. Morgan & Co., No. 23 Wall Street. They were then informed that Mr. Morgan would confer with them at 3:30 o'clock. In the meantime various stock rumors were circulated, and among these was one stating that

the financier had declined to meet the committee of business men from the coal regions. This was for effect on the market. The visitors were then hovering about the money centre of the country and considerable excitement prevailed. From the time of their arrival in New York until they left the office of J. P. Morgan & Co., they were pursued by an army of newspaper correspondents, artists, specialists, Bohemians and Philistines. When they made their appearance on Wall Street the country priest and his little band of followers became the centre of attraction. While it does not take much ordinarily to attract a Gotham crowd, the vicinity of the world's financial centre does not often present a scene where curiosity supersedes speculation and the Exchanges are deserted for a glimpse of countrymen. That is what happened on this occasion. From old Trinity Church, on Broadway, great crowds of men jammed Wall Street as far as the Morgan's office, and the police had no little difficulty in making an opening for traffic. The committee was followed to the door of the banking house and here further progress of the curious was barred.

The interview lasted for about fifteen minutes. The Pennsylvanians with other visitors had taken seats in the reception room to wait the convenience of Mr. Morgan. Although there were many persons there ahead of them, all anxious to get a minute with the modern Crœsus, some of whom had been waiting the greater part of the day, the committee had been there but a short time when a gentleman appeared in the door leading from the private apartment. He made a hasty survey of his callers and at

once picked out the gentleman of clerical garb as the coal region priest. He walked straight over to Father Phillips and his party, greeted them cordially and conducted them into his private office.

Just what transpired at this meeting was never made public. Father Phillips saw at once that the financier was not ignorant of the situation in the mining region, and he was thus enabled to submit his proposition without waste of time. Mr. Morgan, too, appreciated that he was conferring with a man who was capable of viewing things between the two extremes, and was frank in his expressions of good will and kindly disposition towards the success of the project in hand. When leaving the office Father Phillips and his friends were conducted to the street through a rear door, and in that way managed to escape the crowds of men who had been waiting for their reappearance on Wall Street. When they reached the hotel, however, they found that the newspaper correspondents had preceded them, for they had already collected there in large numbers.

To give out a statement of some kind was necessary. It was then too late for stories floated for speculative purposes to have any serious effect on the market for the day. The committee held another meeting and decided to issue a brief statement, which explained how they regarded the interview and its possible outcome. The statement was as follows:

"Mr. J. P. Morgan received our committee most cordially, and assured us that he will do all in his power to make our mission of peace successful."

All attempts to have the priest repeat the conversation with Mr. Morgan failed, but he later gave an explanation from which it might be inferred. This was as follows:

"The threatened strike in Eastern Pennsylvania will not, in my opinion, occur. Thanks to the genius and diplomacy of President Mitchell and the friendly offices and the all-powerful influence of J. P. Morgan, a basis for future harmony has been reached without the least friction.

"Our conference with Mr. Morgan satisfied him, us and the public. We regard it as an historical link between capital and labor, which, I hope, will remain unbroken. My dream has been finally realized in the mastery of intellect over force as representing the selfish policy of employer and the resort to war by the employee.

"Time has wrought wonders in the labor world, effecting a happy condition impossible half a year ago. Then Mr. Mitchell and the United Mine Workers were practically strangers in Northeastern Pennsylvania and New York. Now Mitchell's name is synonomous in Wall Street with conservatism and safe leadership. A confidence has been established in the labor organization which must eventually convince the individual operators of the value of joint conference in time of peace to prevent war."

The following day President Mitchell and the district officers who accompanied him left New York for Wilkes-Barre. Father Phillips went with them. They were met in the Luzerne shire town by an enthusiastic throng

of citizens. A Convention had been called, which was to be attended by the members of the Executive Committee. No definite information had yet been given out, and President Mitchell steadfastly refused to discuss the question.

Father Phillips remained in Wilkes-Barre until after the meeting adjourned, when the announcement was made that the terms of the operators would be accepted by the United Mine Workers, and peace and uninterrupted industrial conditions in the anthracite coal fields for one year at least were assured.

Father Phillips felt jubilant over the outcome. A clash between the coal worker and operator had been averted. What he had done towards securing a peaceful settlement gave him no concern. While gratified with the immediate outcome, he felt satisfied that for the future it had greater significance. What assurance he had for forming a conclusion in this respect only himself knew. He had faith in a joint conference, and that it would be accepted by operators ultimately he fully believed.

The following view of the general situation and his estimate of the parties to the controversy given by him after the decision of the Executive Board was made public, shows that he held a bright view of the future:

"Thank God the suspense is now over! I congratulate the United Mine Workers on the splendid impression sustained during the past year and now confirmed, which will bind the whole public to them in gratitude and future support. Personally, I congratulate President Mitchell on his statesmanlike handling of the grave problem of ad-

justment since the Hazleton convention. The operators must now realize that the miners have placed at the helm men who are worthy of respect and confidence, and who, while contending for fair and equitable treatment in the conduct of mining, demand only the right due intelligent labor.

"Joint conference is but delayed and the prejudice of years which denied to the miner the right to value his labor is fast disappearing in the dawn of a new era, when operator and miner, having mutual interest in humming collieries and loaded cars from mine to tidewater, will safeguard the capitalist who invests, the workman who produces and the public depending on both. This safeguard I believe to be some method of joint conference acceptable to both. Its coming is near and sure.

"The best auspices of its success and permanency is the belief that it will be welcomed by the operator as the surest protection for investment and industry. The value of the United Mine Workers' organization will be best evidenced in the power and authority which can not only suspend work for a cause, but can prevent and will prevent the stoppage of work or strike without cause. Thus will strikes be rare and never without a cause. It is for this the mine workers are contending and the benefit which will be derived will be shared by operator, miner and public alike. Again and again, I say that the decision of the national and district officers delights me beyond expression and will gladden the hearts and homes of a million people towards whom the arms of a prosperous year are widely extended."

Since the settlement of the latest labor difficulty in 1901 considerable speculation has been indulged in regarding the interview between Father Phillips and J. P. Morgan, and the influence that he exercised on the settlement of the strike. After his return home Father Phillips frequently referred to the occasion, but at no time did he attempt to take credit for having brought about a meeting between President Mitchell and representatives of the Morgan interests. It was held by some enterprising speculators that a man, said to be the son of Mark Hanna, but who was really John Mitchell, was in attendance at the conference, and that question was asked Father Phillips, but to such inquiries the priest merely smiled. He at no time took credit to himself for the meeting or the circumstance which was regarded as tantamount to a recognition of the Union. In fact, this was secondary, since the great desideratum, a settlement of the difficulty, had been arrived at.

Father Phillips had not engaged in the work of adjustment with the view of profiting himself in any way whatever. He was guided solely by the principle which prompts sacrifice of self for humanity. To promote the welfare and happiness of society was with him a cardinal principle, and where the exigency demanded a sacrifice he was always ready to make it. No matter what was the direct influence that induced Mr. Morgan to assure the priest that he would "do all in his power to make the mission of peace successful," the fact that public opinion had been excited principally through the efforts of the pastor of St. Gabriel's Church, Hazleton, will remain as an evidence of his sagacity, genius and far-seeing qual-

ities. Had the public remained passive, and had no effort been made in the September or March contests to arouse this power, the chances for adjustment would have been more remote, and public and private losses correspondingly greater. In its issue of April 1 the Philadelphia *Ledger* gave Father Phillips full credit as being the medium by which satisfactory terms for settlement were arrived at, and the sole influence by which the anthracite coal belt was saved from the rigors and distress of another strike. Other editorial writers took a like view and gave him unstinted praise for his work, and the laboring world joined in the plaudits of the press. In this latest movement there had been no mistakes and no one would attempt to deny the brilliancy of the man nor the earnestness and devotion with which he worked for the cause of humanity. He had achieved such a measure of success that falls to but a few men, and yet it was but a fraction of the good work that he had mapped out for himself, and would, had God spared him, have carried to a finish with even greater benefit to the public and distinction to himself as a citizen, a man and the servant of God.

CHAPTER XI.

HIS EFFORTS FOR HARMONY AND IN BEHALF OF LABOR SHOW RESULTS AFTER DEATH.

That the work done by Father Phillips as a peacemaker in life will continue to show good results far into the future, there is every reason to believe. The first direct and open instance of this is furnished by the settlement of the several law suits which had been pending in the Lackawanna County Courts between John Mitchell, President of the United Mine Workers of America, and other officials, and Richard Little, editor of a weekly newspaper published in Scranton. Now that a settlement of a difficulty that at one time threatened serious effects has been made, it is meet that the influence exerted by Father Phillips in this direction be made known. In view of the fact that only Father Phillips's connection with the first efforts for peace were made public the occasion for a full explanation is emphasized.

During the period of labor troubles the Scranton editor criticised a number of the officials of the United Mine Workers. His strictures were first resented mildly, then openly and emphatically. There were accusations of one kind or another until finally there developed a warfare that threatened to destroy character, business and everything that interfered with the principals. During

the Convention of United Mine Workers, held in Hazleton, a resolution was passed, resenting the assault. This added fuel to the flames, and the attacks which had up to this time been almost exclusively devoted to local leaders, were directed towards President Mitchell. The feeling thus developed was very bitter. To all friends of labor it was the cause of much pain. Some of those leaders were arrested, charged with conspiracy, and, as the quarrel continued, reflections on the national officers of the organization were being made more pointedly.

After the meeting of Father Phillips with Mr. J. P. Morgan in New York, and the offer of the coal companies had been accepted by the Executive Committee of United Mine Workers, President Mitchell addressed a letter to Father Phillips. In it he called attention to a personal attack made upon him in the Scranton paper. He construed it to be an effort to excite a religious prejudice and in that way promote strife within the Union of which he was the leader. In concluding this letter he asked Father Phillips, if he did not deem it unwise, to write a statement for publication which would show that the insinuations made in the paper were unjust, and that their personal relations were such as to make the attack unwarranted.

Father Phillips had not seen the paper, nor had he heard of the article referred to until he received this letter. He, therefore, could make no reply at the time, but expected that copies of the publication would be sent him. In view of the nature of the controversy and the vindictive spirit manifested, it appeared to those who counselled

with the priest that to become in any way a participant would be injudicious. After the lapse of some ten days copies of the papers were sent to Father Phillips. He appreciated that President Mitchell had reason to feel keenly the reflections upon his character as a man, and his fealty to the United Mine Workers' organization. His high regard for President Mitchell could not be shaken by such attacks and he wanted to assist him. He did not know Editor Little, nor anything of the differences between the editor and the labor leaders. He saw in the affair a menace not only to official usefulness, but to labor itself, and reasoned that no good could come from it for the men directly interested, nor to the members of the labor organization. The editor of the paper had already been held for libel on a warrant issued at the instance of President Mitchell. Even though the man would be convicted in Court, this, to his mind, would be small satisfaction for the wrong done individuals and the dissensions which were likely to be promoted by a continuance of hostilities. At the same time his position as a priest made interference a very delicate matter. This he fully understood. He had written a letter to be sent to the Scranton editor and was holding it under advisement when a caller who read the offensive article while waiting in the priest's study remarked that the publisher apparently would not resent peace overtures. This idea at once decided Father Phillips. He wrote an addition to the original letter, advancing the spirit of conciliation, and suggesting that since the editor claimed to be the friend of labor while attacking its acknowledged cham-

pions, a continuance of such warfare would operate to the detriment of organized labor.

This letter only showed Father Phillips's view at the time. It was not understood that he had been asked to take part in the controversy, and for that reason his communication was then regarded by some as an interference. The letter in the main was a reiteration of his high regard for President Mitchell and his absolute neutrality where religious questions developed between members or branches of the organization which he represented. The communication appeared in the issue of the paper April 14, the concluding paragraph of which was as follows:

"In all fairness, is there not some way for reconciliation? You have done yeoman service for the miners in the past and I fear that the present ugly friction will work them great harm. You place the responsibility on the Mine Workers' officials; they hold you responsible. Be that as it may, the aspect is, to say the least, disheartening to those who foresee nothing but harm to the interests of labor in unseemly public quarrel. Nothing, in my opinion, is gained by pillorying the leaders or sending you to jail. Again I say, is there no way for reconciliation and harmony? So much has been said and written about conference initiated by them and by you without effect that I am inclined to think there is lack of sincerity somewhere. Can I be of any service to you? I feel kindly, most kindly, to both sides, you and them, and neither can on good ground reject my friendly offices, if the quarrel has not gone too far. I do not think so; a disagreement, however bitter, can never reach that point where contin-

ued war is preferable to peace. What is a little humiliation on each side, or the sacrifice of a little pride, in comparison with public antagonism which has already worked incalculable mischief to organized labor? I do not regard the present attitude of either, but am mindful of past services which, in common with all right thinking men, I desire with all my heart to see resumed in labor's camp, so that as brothers you may again work together for the same cause of uplifted humanity. I am yours to command, E. S. PHILLIPS."

Upon receipt of this letter Editor Little visited Hazleton. He had previously called his friendly correspondent by telephone and made an appointment. Father Phillips was for peace. While he urged a withdrawal, he could not speak for President Mitchell, though he felt justified in asking that a week's time be allowed until he could place himself in communication with President Mitchell, who had gone to his home in Indianapolis. In the next issue of the paper appeared the letter of Father Phillips. All caustic references to the labor leaders were eliminated in that issue. It was plain that the good offices proffered by the priest were welcomed by the editor.

In the course of the following week a letter from President Mitchell arrived which showed that then he was not in the mood for compromising. But the peacemaker did not despair. As he had then become a party to the controversy he decided to persevere in his efforts for a settlement of the difficulty.

While the desire for satisfaction in cases of this kind is a difficult matter to resist, when the true circumstances of the case are understood President Mitchell will be given credit for having acted generously and prudently for the best interests of the organization he has so ably led thus far, and in the sacrifice which he makes he adds another sprig to the wreath which his successful efforts in the cause of humanity has bestowed. Although a matter apparently between but two men, its bearing upon the larger interests of organized labor was none the less pronounced, and it was this fact which inspired Father Phillips to take the initiative, and pave the way for the amicable adjustment which has, since his death, taken place.

President Mitchell's Estimate.

Upon the announcement of the death of Father Phillips, John Mitchell, President of the United Mine Workers, when asked for an expression of his regard for the priest, made the following statement:

> "Father Phillips, as I knew him, was one of the most earnest advocates for what he believed to be right that I have ever known. He always tried to be on the miners' side, as I saw it. He rendered the miners invaluable assistance during the great strike and afterward, up to the time of his disappearance.
>
> "During the strike, when he became convinced that my policy in prosecuting the strike was the best one, he publicly declared his adherence to the cause and gave his unqualified indorsement, taking the most active interest in carrying forward the work.
>
> "He was a man of medium height, compactly made, athletic, very quiet in his movements. He had a kindly and gentle face, a Christian face, a face that without a

ministerial garb would indicate that he was a clergyman. His complexion was fair. He had considerable color in his cheeks and very large, dark eyes. I never saw a man of clearer eyes. As a speaker I have cause to have it indelibly imprinted on my memory that he was a man of unusual power; this because of an incident that occurred during the crucial period of the strike.

"The Markle Company had proposed what, in my judgment, was a fake arbitration with its men. I had advised the men not to accept. A mass meeting of Markle's employees, about 4,000 in number, was called. The meeting was held, the men being addressed from the porch of a school house. I spoke to the men, advising the course I believed best for them to pursue. Mr. Markle then spoke, presenting his side of the question with some effect. He then called on Father Phillips to fortify the statements he had made. Father Phillips, believing the interests of the men would be best served by accepting the Markle proposition to arbitrate, made a most eloquent appeal.

"He swayed that great audience wonderfully. He turned them all his way by his eloquence, the magic of his voice, his well chosen words and the plausible arguments he advanced. They all seemed as he ended his speech to be with him. I followed him and presented the miners' side of the case.

"The next day Father Phillips came to me. He had thought the matter over, and came to my view of the case. He invited me to go with him to Archbishop Ryan in Philadelphia and ask the Archbishop to act as arbiter for the 140,000 idle men in the entire anthracite coal strike. My position was that arbitration should embrace all the companies and all the men producing coal in the anthracite field. In presenting the miners' side to the Archbishop, Father Phillips supported my arguments, and ever after we have been warm, personal friends

CHAPTER XII.

FATHER PHILLIPS UNDERTAKES THE WORK OF REUNITING THE IRISH FACTIONS AND PAVES THE WAY FOR EFFECTIVE WORK IN THE ENGLISH PARLIAMENT. INTRODUCTORY REVIEW.

In his efforts to advance the interests of the Irish race, Father Phillips performed a work that will live long after the memory of his achievements in other directions shall have passed to oblivion. In uniting the two branches of the Ancient Order of Hibernians in America, restoring unity, and by it facilitating concerted action in Ireland, placing her champions in position to press her claims in the English Parliament for justice and a measure of fair treatment in general legislation, he performed a service that places his name among the leading advocates of Home Rule, liberty and humanity, ranking him with the devoted and self-sacrificing patriot, Charles Stewart Parnell, frequently referred to as the "Uncrowned King." Had the forum been the scene of such signal labors no doubt a better general knowledge of his success and sacrifices would prevail. His work was done quietly, but no less effectively, and events have since demonstrated not only the wisdom of his efforts, but also the immeasurable benefit to the Irish races on both sides of the Atlantic.

While he was not an Irishman by birth, he was no less devoted to the cause of Ireland. The history of the birthplace of his parents was to him an inspiration for action. The tyranny from which the people of that unhappy island suffered appealed to his sympathies and excited the desire to do something that would aid in bringing about relief. In his endeavors in this connection there were developed traits of character that showed him to be a man of extraordinary force, and which undoubtedly fitted him for pursuing in any field any course which he laid out for himself. In him were combined diplomacy, courtesy and affability in such a degree that no opponent could resent his advances. Had he undertaken to lay a case before the English Crown it is doubtful if he would have failed, and such a move was not improbable. The fight for the amalgamation of the two branches of the Ancient Order of Hibernians in this country was attended by such difficulties at times as to have made the purpose seem impossible to carry to a successful issue. This opposition did not come wholly from the rank and file of the organization itself, but rather from men who, enjoying a prestige as factional leaders for many years, were loath to relinquish or to approve of any measure that threatened to reduce the power which that position gave them. And these were not men of the ordinary stamp. Indeed, they included some of the shrewdest of the country as relates to the leading men of that race. The complete history of this work can never be written. Only Father Phillips himself knew all of the difficulties encountered, and it was against his nature to complain where he

conceived the error to be the mind rather than the heart. It cannot be charged that this opposition was born of perverse characteristics, but rather of a misunderstanding which, with the advance of time, became a conviction, and rooted itself so strongly that only the most powerful influences could change. During this struggle there were many trips and conferences with leaders taken by Father Phillips, of which his intimate friends knew nothing. He well understood that if the most influential organization representing the Irish race in the United States was to remain divided, effective and advantageous work in behalf of the Irishmen abroad, as well as those of this country, would be well-nigh impossible. He fully appreciated that the men for whom his heart beat in sympathy, while divided, could never attain that position which would command attention from the agencies in this country so necessary to their material advancement. He well understood that the longer they remained apart the wider would become the breach, and the more difficult it would be to bridge it. He saw in this division one of the greatest barriers to their advancement socially, and an undermining force that, if not overcome, would ultimately end in the promiscuous scattering of the race and the utter failure of efforts in behalf of the country by such men as Michael Davitt, John Dillon, Rev. Dr. O'Connell, Justin McCarthy and others.

For years and years men who were sincere and who would have sacrificed everything they possessed to promote the interests of their native land, labored in vain to overcome animosities that were eating away at the

foundation walls of Irish strength, unity and independence. With the lapse of time the estrangement grew and the dividing influence wormed its way, insidiously until only the semblance of organization remained among Hibernians in America. The effect among Irishmen outside of the organization was equally distressing. At home the situation was even worse. The political parties split upon the shoals of internal dissensions and the elements were cast hopelessly adrift. Able men appeared before the English Parliament advocating the cause of Ireland, but with dogged persistence a counteracting influence sprang from their own ranks and destroyed the work of the patriots. In different parts of Ireland factions arose, all resenting the appeals of sincere leaders. They had learned to regard leadership as superior to country. It mattered not who branched out as a standard bearer, what talent he possessed, or what he might accomplish in behalf of the country, he was certain to meet with stubborn resistance from his own people. The Parnellites and the Irish Parliamentary Party not only fought each other on questions of public interest. but there developed a feeling which took on the features of a feud. From bad to worse things were growing. and the little island presented a most pitiable spectacle.

The philosophy upon which the government of England has rested holds that the weaker adjacent country shall submit to the stronger. To Irishmen the source of such reasoning was more detestable than its force in applying it themselves. Froude, in his History of Ireland, has portrayed features of Irish character which he

held for centuries operated to the detriment of the race and enabled the British to control her. This, he claimed, was due to internal strife and the disposition to forget fealty to their own organization and their obligations to each other.

How to account for this trait has puzzled historians and patriots, but it has been a costly weakness. A friend on one occasion asked Father Phillips if he did not regard it as a racial defect promoted by the introduction of the Norman blood at the instance of the English government. With this theory he did not agree and discoursed on the subject as follows:

"History shows us that the sections of the country occupied by that element in the earlier centuries remained loyal even under the most trying circumstances. My impression is that the abnormal desire for leadership is at the bottom of this apparent weakness. Irishmen, as a rule, make good leaders. They are so constituted that they cannot help making a good showing when commanding in the affairs of others. This has developed along with a disposition to be in the executive chair rather too strongly. The trouble is, too many are disposed to lead and too few disposed to give up the position of director once such distinction is attained, even though the sacrifice conserves the best interests of the people. In this respect there is something lacking, though under other circumstances it would be a grace of which we might feel proud.

"Of course, we cannot lose sight of the fact that the clannish tendency in Ireland has not entirely been eradi-

cated. She absorbed the lessons of early clannish government. Her Chiefs were numerous from the earliest days. She has been slow to accommodate herself to changed conditions. She has not kept pace with the march of progress, because, unfortunately, she has been too busy fighting the tyrant and endeavoring to live. She has been denied the chance of development. No adequate encouragement has been offered to fully divorce herself from the habits of earlier times. While she was fighting for liberty, life and for relief from the tyrant's yoke the seed of progress in other parts of the world was germinating, and its beneficent influences displacing the shadows which becloud the pages of history prior to and during the formative period. For centuries the tyrant's sword had been unsheathed in Ireland. Her soil has been irrigated by the blood of her patriots and martyrs. Her sacrifices have been perpetual. Despotism is not the name for the assaults made upon her by a perverted foe, and not even the bitterest or narrowest of historians pretend to defend them. The attempt to infuse strange blood, conceived as it was in infamy, was not successful—first, because the light shed by Christianity and Catholicity was stronger, and, further, because from the first European shoot of the Aryan trunk, the Celto-Greco-Latin, extends the Celtic branch, and, this being closer to the Icelandic than to the Saxon, it was unnatural to suppose that the mixture, as attempted, would serve the desired end. The prejudices thus given rein could only result in failure. The characteristics peculiar to early usages and customs were maintained. As Tacitus said:

'They may be led to obedience, but not to servitude.' And as the Chiefs reigned of old, the desire for leadership remained almost uncontrollable. Instead of this being a blessing it has been baneful to the success of her patriots and the happiness of her people."

In his experience in uniting the two branches of Hibernians in America, Father Phillips certainly had opportunity to familiarize himself with this question, and he was able to discuss it with some authority. No man fought harder, with greater persistence or effectiveness, to reconcile the leaders and to place the differences before them in such a way as to induce them to see the question as he saw it.

Had he been working in any other capacity than that of a patriot who had no personal ambition to promote, it is probable that he would not have succeeded in overcoming this desire for leadership, and compelling men to understand that the interests of the Irish people were first in importance, and the way to promote such interests was to make personal aspirations secondary.

But in taking up the work of restoring harmony and unity, Father Phillips did not contemplate benefit to the divided organization alone. He saw that the causes of such division were creating strife that had evil effects among Irishmen everywhere. The dissensions extended over a wide range and operated to the detriment of the entire race. To heal the differences, which were primarily responsible for the condition, he reasoned, would tend to advance the interests of all.

At the time he first took up the work he did not know how or to what extent the disaffection had spread in Ireland. This he learned after his visit to Dublin during the session of the Irish Race Convention in 1896. In this connection his movements in the work seemed to have been influenced by an unseen power, so beneficent were they in results.

CHAPTER XIII.

HE VISITS DUBLIN AND ATTENDS THE IRISH RACE CONVENTION. HIS FIRST SPEECH FOR UNITY. CONFERS WITH THE IRISH LEADERS IN PARLIAMENT AND OTHERS. HE BECOMES A CONSPICUOUS INTERNATIONAL FIGURE.

It was in the early part of July, 1896, that the call for a Convention of the Irishmen of the world had been issued to take place in Dublin. The Parnellites and Irish Parliamentary Party were then divided, and the feeling existing was exceedingly bitter. Archbishop Walsh, of Toronto, Ont., it was, who inspired the call for this gathering. Invitations were sent to the various Irish societies throughout the world.

The Ancient Order of Hibernians of Luzerne County, Penna., met in Plains, and decided to send a representative. There were several names mentioned for the appointment. It was perceived at the time by the leading spirits that the Dublin assemblage would be attended by some of the brightest men of the race. To properly sustain the Order on such an occasion it was admitted that a man of exceptional ability would have to be selected. At that time Father Phillips was not a member of the organization. Rev. John Finnen, of Pittston, who was going to Rome, was consulted, and in his talk with the members of the Hibernians he mentioned Father Phillips as being a man who was capable of sustaining the local body, and at the same time of doing something that

would be a benefit to the race itself. Father Finnen's estimate of the man was not overdrawn. The Hibernians called on Father Phillips and made the proposal to him of being a delegate. The question was then raised about his not being a member of the Order. It was pointed out that the constitution made the priest an ex-officio member, and this fact would overcome any technical objection to his selection that might possibly be made by other aspiring members. Father Phillips at once began an inquiry into the principles of the organization, and soon afterward was proposed and admitted a member of Division 12, of Plains, Luzerne County. Later he was formally elected a delegate to the Dublin Convention.

In view of the circumstances surrounding his election this was a mark of special confidence and, as events proved, it was a most fortunate selection. The chance of doing something of value for his people, and for which he had often hoped, was thus presented unexpectedly, and it was with feelings of confidence and gratitude that he sailed for Dublin, accompanied by his nephew, Dr. Anthony Dougherty.

As had been surmised by the members of the Plains Convention, the Dublin Convention was attended by many brilliant men. They came from different parts of the world, including South Africa, Canada, Nova Scotia, Australia, North and South America. Such organizations as the National Foresters, Young Ireland Societies and Gaelic Clubs sent delegates. The Irish National Federation branches were represented by 1,400 delegates. The gathering was wholly one of Irishmen. It

included Irishmen of all religions. A distinguished scholar, Most Rev. Dr. O'Donnell, Bishop of Raphoe, presided. Two distinguished Canadian statesmen, Hon. John Costigan and Hon. Edward Blake—the one a Catholic, the other a Protestant—and the leaders of opposing sides in Canadian politics, were on the platform united on the Irish question. Among others on the platform were: John Dillon, M. P.; Justin McCarthy, M. P.; T. P. O'Connor, M. P.; Michael Davitt, William O'Brien.

Shortly after his arrival in Dublin, Father Phillips opened a conference with the leaders. He learned that among the influential men of Ireland there existed a bitter feeling, and the minority, although weak numerically, had such control of legislative affairs that to do effective work in Parliament without them was quite impossible. The sentiment of the delegates was for unity, and even those from Australia and South Africa made impassioned speeches for a settlement of the difficulties. The Redmondites and Healyites, who were to join for peace later, were not present at the convention, and their organ, *The Dublin Independent*, was keeping up a bombardment against the delegates. The attempt to ridicule was without effect. In the face of such a representative gathering it could not have been otherwise. A letter from Pope Leo XIII, praying for harmony and the success of the Irish legislative plans, was read in Convention.

Able speeches were delivered by leaders, some of them members of Parliament, and men who had made their marks in different parts of the world.

Father Phillips was among the speech-makers on the opening day of the Convention in Leinster Hall, September 1, 1896. This address attracted considerable attention and showed how thoroughly sincere he was in his desire to accomplish something of value for his people.

As an oratorical effort there were many addresses made on the floor of the Convention that were superior, but none that excited keener enthusiasm or that were punctuated more frequently with applause. The address was brief and to the point and was as follows:

"Most Reverend Chairman, Fellow-Delegates, Ladies and Gentlemen—I did not intend when leaving my home in America to make an address at this Convention, for I believe, as most Americans believe, and what most Irishmen know, that there is, if anything, too much orating in Ireland. I came here not to make a speech, but to do something. I was not born in Ireland. I would like to have been born in Cork or Tipperary after the reputation these two worthy children have given of the two places. I may say, as we are all giving something of our pedigree, that my parents were married at the foot of Nephin Beg, and if they had remained there a short time I would not have been born in America; and, as our young friend, Dr. Feeley, said, it is no fault of mine if I am not an Irishman. I came here to represent the most intensely patriotic organization in America—the Ancient Order of Hibernians—representing directly about ten thousand anthracite coal miners in Pennsylvania, and the particular district from which I have come as a delegate is Luzerne. Therefore, I have a right to speak in behalf of

Irish unity. I have been told by my fellow-members of the Ancient Order of Hibernians to counsel unity if necessary, and it is not necessary to speak of unity, but for God's sake to do something for unity and for Ireland. Gentlemen, we have heard a great deal about unity. That word 'unity' is magnificent all the world over—in America, Australia, New Zealand, South Africa, Great Britain, and Ireland, when it is on paper, but I have not heard one suggestion as to the means of promoting unity in Ireland. I have heard, with which I must disagree, one delegate say tyranny is necessary among the bosses—among the leaders.

"Gentlemen, I think that there is a great deal of trouble in the ambitions of leadership, and I hope that out of this Convention there will arise one whom Ireland can trust. I can't discountenance the magnificent work of the present chairman. I admire him for the work that he has done; and, as all the speakers have said, and the magnificent orator from the North of Ireland has said, Ireland is greater than any man, Ireland is greater than leaders, and if the leaders be at fault, then the people should know how to right the wrong. The people should be the law, and should rule. I live in a country in which there is government of the people, for the people and by the people, and every time I'll swear by the people, because the people all united—it makes no difference about leaders—the country cannot go wrong. If, gentlemen, out of this Convention will come something good for the people of Ireland, for the proper representation of the people of Ireland, I care not who is leader, or who will be the leader, I'll go back to the Patriotic Order of Hibernians (Board of Erin), and tell them that I did not come in vain to the land of my fathers."

CHAPTER XIV.

THE PLATFORM PASSED AT THE DUBLIN CONVENTION AND CLOSING SPEECH OF FATHER PHILLIPS. FOUNDATION FOR UNITY LAID.

The debate on the resolutions submitted at the Dublin Convention lasted three days, during which time leading men of the Irish race who had come to the Convention from various parts of the world gave their views, and all appealed for unity. The platform then adopted serves to-day as the basis for Parliamentary action and the guide for Irish advocates in Westminster, as well as an inspiring influence for men of the race in America, and their sons. The platform consisted of ten planks, the first of which excited the keenest debate and shows how the country was suffering from internal dissensions and the grave necessity for concerted action. This plank reads as follows:

(1) REUNION.—"Seeing that divisions amongst Irish Nationalist representatives paralyze to a great extent their power of serving Ireland, cast discredit on the country, and tend to alienate the support of the Irish race, and to destroy their confidence in the efficacy of Parliamentary action, we record our firm conviction that it is of the first importance to Ireland that the Nationalist representatives in Parliament should be reunited into one party; and, in the spirit of the recent resolution of the Irish Party, we de-

clare that, 'In our earnest desire to accomplish that result, we are prepared to meet on fair and equal terms all Nationalists who will join in the attempt to reconstitute a united Home Rule Party, in which every support of the movement shall be cordially received and justly considered, regardless of all past differences, and having regard only to his capacity to render service to the common cause.' We are glad to observe in the composition of this Convention and in the spirit shown throughout the country, marked evidence of a growing tendency to reunion, and we invite the Irish Nationalist Party to take such further steps as may to them seem calculated to promote the cause of reunion."

The second plank was a pathetic appeal for unity, and the third for Home Rule. The fourth demanded Amnesty for the Irish political prisoners, and the fifth a revision of the Land Laws. Taxation, Labor, Local Government, Education and the Gælic Language made up the rest of the resolutions, all of which passed

While the adoption of the resolutions gave the basis for work, there yet remained the division represented in the Parnellites, Healyites and Irish Nationalists. The representative men of the race had spoken and practically served notice on the other factions that the Irish Nationalists alone would be recognized as the Party from which results were expected and which merited support. To bring the dissenters within the fold was the great issue, however, and this had excited very serious discussion. The keynote for this very important work was sounded by Father Phillips in a brief speech shortly before adjournment. To

give him an opportunity of setting forth his views the Reverend Chairman, Bishop O'Donnell, said:

"Gentlemen, I shall propose a more rapid way of getting through the other resolutions, and I would put this resolution to you now were it not a very distinguished American priest, Father Phillips, of Pennsylvania, has a word to say."

Father Phillips was greeted with cheers by the Convention. His address, as reported by the Dublin *Freeman*, was as follows:

"I did not intend to add one word to the few remarks that I made on the opening day of the Convention, but I was so much pleased by the sentiment conveyed by the last speaker in regard to general amnesty, when he said that the Irish delegates, priests and people, were sending to America a feeling of unity, not only towards the men who belong to their regular party in Ireland, but to those who differ, a general amnesty. I wish to say on behalf of the American delegates that our principle is in America that 'more flies are caught by molasses than by vinegar' (applause). A few days before I left my home I had the pleasure of spending a delightful hour with a priest of the Diocese of Raphoe, which is represented in so magnificent manner by his Lordship, our chairman (loud cheering), and he said to me, which I now see verified, that if Bishop O'Donnell, of Raphoe, would consent to be present at the Convention his spirit of the Irish Nationality would dominate the Convention, and a good result must come. Now, gentlemen, one of our speakers from America, representing the Irish National Federation, has given prac-

tical proof of the Irish-American loyalty to Ireland by the statement he has made of the contributions of Americans, as well as of Irish-Americans, and of Irishmen who have adopted America as their home, to the Irish cause. But he made a remark with which I must in part disagree; that is, that America expects the honorable chairman if he cannot rule to crush (cheers). Fourteen years ago I sat and worked with Mr. Dillon in America, when he visited that country with the late Mr. Parnell, whose soul, I am glad to say, is still marching on. But I think that it is well for parties to remember that men have opinions, and that these opinions are sometimes honestly expressed; therefore, that the sense of this Convention is, I believe, that we extend the olive branch to these men still (applause), and I do not think that it is beneath the dignity of the regular Irish National Party, through its chairman or in a body, to make an appeal. [Mr. Dillon was understood to make some remark.] I wish, therefore, as the honorable chairman says, yes (loud cheers), I wish to state on behalf of America, on behalf of the greater Ireland here represented, that we are all united in believing that the Irish Party now represented by the present chairman (cheers) is the party of Ireland (renewed cheering). Let me recall a sentiment which I remember being uttered by the honorable chairman at a banquet somewhere in London last March, which electrified me and thrilled me. He said, and with this I will close my remarks, as the sense of this Convention, as the sense of the people who are not here, but who should be, the sense which I hope they will experience after the thoughful words that have been uttered on

this platform, and which now come from my heart—this language of Mr. Dillon's was this, 'If I can but add a sentiment to 'Ireland a Nation' it is, 'The Nationalists of Ireland all the world over united.' " (Loud cheers).

Besides showing that he had for many years been giving attention to the Irish question, this speech also showed that the spirit of conciliation which in after years was to be more prominently manifested in the labor world, he believed in applying to the Irish factions. This did not imply that he did not recognize the limit, nor that he was not capable of ruling when occasion required, with a firm and inflexible hand.

Before leaving Ireland, Father Phillips conferred further with Michael Davitt, John Dillon and Justin McCarthy, as well as the official heads of the Ancient Order of Hibernians of Great Britain and Ireland, and with them he discussed his plans for beginning active work in America towards reuniting Erin's sons. The division in America had not only cut off revenue from the Irish Nationalists' movement, but had also operated to discourage those working for a more effective Parliamentary body and added fuel to the fires of dissension then consuming the patriotic ardor of Irish champions.

All agreed with him as to the vital necessity of unity and harmony, but no one seemed able to see how this proposed merging could be accomplished. The conditions under which the Ancient Order of Hibernians rested made the proposition most perplexing and, indeed, to the ordinary man quite impossible, to carry out successfully. During his short stay in Dublin, Father Phillips lost no opportun-

ity to acquaint himself with different phases of the difficulty. He had conceived a plan which, he felt confident, would be feasible to adopt, and facilitate the movement for unity and for which every delegate attending the Convention was appealing.

As the accredited representative of a branch of the Ancient Order of Hibernians in America, he attended a meeting of the Executive Board of the organization, representing Great Britain and Ireland. This was held on O'Connell street, Dublin, during the week of the Convention, and there was sounded the first practical notes of the campaign for harmony and unity. This meeting was presided over by Mr. John Crilly, of Belfast, and assurances were given that, with the efforts of Father Phillips in America, the Hibernians of Great Britain and Ireland would join in sympathy.

This progress strengthened the hope that, "he had not gone in vain to the land of his fathers," and it was with feelings of satisfaction and renewed determination to continue the work so auspiciously begun that he returned to America.

CHAPTER XV.

PLANS FOR UNITY ON BOTH SIDES OF THE ATLANTIC ARRANGED. FIRST GUN OF THE CAMPAIGN FOR UNITY IN AMERICA SOUNDED. FORCES ISSUES AND HE BECOMES LEADING DIRECTOR IN CONFERENCE.

After returning to his home in Plains, the closing months of the year 1896 were months of patient and persistent toil for Father Phillips. The commission which he had voluntarily imposed upon himself when leaving Ireland he had resolved to carry out successfully. In familiarizing himself with the general situation he made a close study of conditions in his own country, as presented in the two Boards. The feeling was such among the more influential members of both organizations that the advances had to be made with tact and diplomacy. Overtures for peace were entertained with reluctance.

The first active move decided upon was between the members of the two Boards in Luzerne County, Pennsylvania. Father Phillips conferred with the factional leaders there and received some encouragement. He had progressed so far as to openly advocate unity, but he then did not fully understand the rules governing the organizations. and learned that the first definite movement of that kind would have to be made through the National Boards. He held the supreme respect and confidence of the members in his own county, however, and this was an

influence which he saw would be valuable in urging his appeals in other directions. He kept up a ceaseless correspondence with the National leaders, and in March, 1897, just six months after his return from Dublin, he had the satisfaction of attending, in Philadelphia, the first joint conference of representatives of the two Boards. Many members of the two organizations had been favorable to the proposal for reunion. Their representatives attended this conference with instructions to use all honorable means for bringing about the desired pacification and restoration of harmony and unity. The conference lasted the greater part of the day and far into the next. The issues raised, while trivial in themselves, were contested with such uncompromising diligence that apparently no gain for unity had been made when the delegates left for their homes in various parts of the country. In referring to it later the National President of the Board of America, said that it was "A long but fruitless conference."

As Father Phillips viewed it then, it was not entirely fruitless. While nothing tangible for the claim of progress had been established, it had, nevertheless, in the mere fact of a conference having been held, given encouragement. In addition, it had shown the active champions of harmony the weak spots in the opposition, and offered such champions opportunity to study the different phases of hostility and enabled them to provide against its development. The leading spirits of the conference, while disappointed to a degree, did not despair. The demand for unity within the ranks of both Boards was growing and

gave such evidences of its increasing strength and sincerity that it could not be much longer ignored.

Although the New York and Pennsylvania Boards were most stubborn in their resistance and the very last States to enter the compact, there were workers on both bodies in these States who were capable of doing effective service. In Luzerne County, in which Father Phillips lived, the county officers of the Boards of Erin and America were favorable to the proposition and gave to him valuable assistance. Lawrence Kilduff was then County President of the former, and the late Gilbert Curry, County President of the latter, and both of Plains.

After his return from the Philadelphia conference, where, by the way, his authority to represent Luzerne County was at first challenged, he went into the County Convention of the Board of Erin and was elected County President. He was also elected to represent the organization at the National Convention which was held in New York in May, 1897.

This was the opportunity he had sought. He appreciated that if the plans for unity were to be carried to a successful issue he must make an indelible impression upon this Convention, and to that end he set to work. It was a herculean task. He had previously been conferring with the leaders of the Board of America and had so far progressed as to obtain from them certain concessions in promises that, if fulfilled, would be invaluable in carrying out his plans.

When the Convention opened on May 27 the real evidence of the promised concessions had not arrived. On

the second day of the Convention, in response to telegrams and letters, Father Phillips received the much-desired encouragement from the then recognized leaders of the Board of America, Messrs. Wilhere, of Philadelphia, and O'Connor, of Savannah, Ga. With these papers he at once set out for the hall where the Convention was in progress. He took no part in the proceedings, but made a mental survey of the general situation. After selecting the men whom he believed he could rely upon with greatest confidence for support, he returned to his hotel and the same evening summoned these men individually. To each he unfolded his plans for unity and openly declared that on the succeeding day he would himself conduct the Convention, and intimated that their support would be not only by him appreciated, but also the part of wisdom for themselves to follow him. The proposition seemed audacious. These men, all old and experienced leaders, at first expressed doubt of his ability to carry out the purpose. They could not fail to perceive, however, that he was thoroughly in earnest and fully capable of making the attempt. He so impressed them with his intention and by the force of his argument that they agreed not only to sustain him, but to enter actively into the work.

The next day's session of the convention was most exciting. The proceedings bordered on the dramatic. Father Phillips had never up to the time of his admission to the organization and his selection as a delegate to the Irish Race Convention addressed a large body of this kind. He had but little time to cultivate a knowledge of parliamentary tactics and to learn how to cope with old

and experienced leaders such as he knew he would have to encounter.

The program as outlined by him to the men whom he had summoned the previous night was proceeding in an even tenor, and without exciting particular resentment, until suddenly one of the leaders of the New York delegation, James Casserly, perceived whither they were drifting. Father Phillips had just begun his report of the Dublin Convention, prefacing his remarks on the unity proposition, when the New York leader raised a point of order. There was much confusion. Representatives of both factions on the floor appealed for recognition. Those opposed to unity were violent in their protests. The Chairman ruled in favor of the speaker. A lively debate was threatened, when Father Phillips graciously and unexpectedly yielded the floor with the remark that Pennsylvania stood for unity and would always respect the Empire State. Whether his position was not clearly understood, or whether it was the effect of surprise, the New York leader showed himself to be equal in courtesy and chivalry by declaring that wherever Pennsylvania led New York would follow, and then, just as Father Phillips had done, unexpectedly withdrew.

The keynote for harmony thus sounded was taken up by the delegates and the hall resounded with enthusiastic cheers. It was the crowning event of the Convention and was the first decisive victory for the champions of unity. The rest of the program went through with a rush. The advance claims made by Father Phillips, that he would exercise a controlling influence in the affairs of the con-

vention, were fulfilled, and the men who assisted him found their confidence in him as a leader much strengthened, and their admiration for his talents and perseverance greatly increased.

Before adjournment of the New York Convention, Father Phillips, assisted by the men whom he had already selected, secured the passage of a resolution which gave to him the desired authority from the National body to negotiate the treaty of peace. This resolution read as follows:

"*Resolved,* That a conference committee of six delegates in this Convention be elected forthwith, to meet a similar committee of the Board of America; that such joint committee shall meet within ninety days from the approval of this resolution, at a place agreed upon, selected by the respective chairmen of the conference committees; that immediately upon assembling, written agreement on the issue in question shall be agreed upon and signed by the conferees, copies of which they shall retain, and said agreements shall be final, binding all parties to their contents; that upon the signing of agreements and select an arbitrator, from the Hierarchy of the United States, who shall have the exclusive judicial power to investigate and determine the solution of the existing differences; that nothing short of a full, final and deliberate decision from the arbitration shall be accepted by this Order; that the committee elected by this Convention shall insist, as far as reasonable, in the formation of agreements, upon an equitable adjudication of differences on a basis which will be binding, honorable, and to the best

interests of all members at present of both Orders, and at the same time using discretion and vigilance by making due provisions for the future membership and general internal management of the re-united Order."

The Conference Committee elected was composed of the following delegates: Rev E. S. Phillips, E. R. Hayes, John P. Quinnan, Miles F. McPartland, James H. Murphy and Joseph McLaughlin.

The Convention also elected the following officers to serve for the ensuing year: Rev. Edward S. Phillips, National Delegate; Edward R. Hayes, National Secretary; John McWilliams, National Treasurer.

That all of the new officers were favorable to unity need scarcely be stated.

In electing him to the chief executive office in the Order, the Ancient Order of Hibernians, Board of Erin, gave to his advocacy for unity official endorsement, which, in addition to adopting the resolution for unity prepared by him, emphasized the confidence with which they viewed his work. Father Phillips at once placed himself in communication with the National President and Chairman of the National Board of Directory of the Board of America, with the result that the second joint meeting of the leaders was arranged. This took place at Atlantic City, on August 3, just four months after the Philadelphia Conference.

CHAPTER XVI.

A MEMORABLE MEETING. ARTICLES SIGNED, AGREEING TO ARBITRATE DIFFERENCES, PRACTICALLY REUNITING ESTRANGED MEMBERS. BISHOP M'FAUL BECOMES MEDIATOR AND GUIDE TO SAFETY.

During the four months after the Philadelphia conference Father Phillips had neglected nothing looking to the completion of the work of amalgamation and arranging details. He had enlisted the sympathy of influential Irishmen outside of the Order, some of whom were to figure in the work later, and, as patriots working for a common cause, were to share in the gratification which the consummation of such a noble enterprise afforded.

Rt. Rev. James A. McFaul, Bishop of Trenton, one of the grandest figures of the Catholic Church in America, and an Irishman whose affection for the sons of the Emerald Isle has been attested time and again by his open, able and uncompromising defense of their rights as American citizens, and which made him conspicuous throughout the country, was in full sympathy with the work of reuniting and healing the differences which for fourteen years had kept apart the members of that representative organization of Irishmen. The influence which he exercised while, perhaps, not visible at the time, was none the less potent. Without such aid it is possible that the project

would have been considerably delayed at least, if not entirely defeated.

Before leaving his home in Plains to attend the meeting at Atlantic City, Father Phillips had prepared the articles of agreement which were to complete the compact, agreeing upon an arbitrator and clearing the way for a final and binding decision. The committee elected by the New York Convention represented the Board of Erin at this meeting, while the Board of America was represented by the following members: P. J. O'Connor, National President; John C. Weadock, National Vice President; Maurice F. Wilhere, National Director; Rev. William McLaughlin.

The members of the two committees were determined to reach a decision, and after several hours' deliberation the agreement to place the matter in the hands of an arbitrator and abide by his decision was signed by all members present.

Father Phillips, representing the Board of Erin, and P. J. O'Connor, National President of the Board of America, were selected to choose the arbitrator. They submitted the name of Bishop McFaul, in whose diocese the conference was held. The Bishop of Trenton was unanimously endorsed by the committee. Bishop McFaul willingly accepted the commission. On August 8, the committee called at the Bishop's house in Trenton, and on the following day both sides were given a hearing. All circumstances connected with the separation of the two bodies were submitted. The decision of Bishop McFaul was given in December, 1897. The joint committee was again

summoned, this time to the Bishop's house in Trenton, and there the union was formally established and sanctified by approval of the eminent prelate.

The first National Convention of the reunited Hibernians in America was held in the city of Trenton, June 27 to July 2, 1898. Father Phillips here submitted his report as the National Delegate, Board of Erin. In it he recounted in a brief way the work done at the several conferences and the final meeting in Bishop McFaul's house, where the merging formally took place. The report contained no reference to his exertions in behalf of unity, which was signalized at this Convention, and which occasioned great rejoicing among the patriotic Irishmen of the world. He had accomplished the work he had pledged himself voluntarily to perform, and desired only to be permitted to withdraw to private membership in the reunited Order. He positively declined any official honors in the National organization. He had sought the position of National Delegate in the Board of Erin that he might pursue the work of promoting unity with better effect. He saw nothing further to be done in behalf of the race he loved. The unselfish, generous and self-sacrificing motives which actuated him were here fully demonstrated, and with a heart filled with gratitude for the success attending his efforts he was ready to return to his people in Plains.

Assurances had already been received from Ireland that the Board of Erin had adopted Father Phillips's suggestion and would act in unison with the united organization in America, and that they would accept and

adapt themselves to the decisions of the Reverend Arbitrator selected by the joint committee. Another communication from Glasgow showed that the organizations throughout Great Britain were equally well disposed. As to the feelings of Father Phillips in realizing that the magnificent work which he set out to do had been completed, the closing paragraph of his report to the National Convention to a degree explains. This read as follows:

"Brothers, as this is my last official utterance, let me say a parting farewell word to the officers and members of the Board of Erin in the United States. You have sustained me in the trying, though honorable, position in which you have placed me, by your love, your loyalty, and your devotion, and I can at this moment only say I thank you. My heart was yours in an organization that has happily closed its eyes in eternal sleep. My memory of love's labor not done in vain shall ever be yours. For the future, I pledged myself and you in the sacred cause of reunited Hibernianism, as loyal, devoted members of the Ancient Order of Hibernians in America. May we be ever mindful of the glorious fact that while it remains, as now constituted, under the care, protection, and guidance of the Roman Catholic Church, the church of our forefathers, it is an Order worth living for, fighting for, dying for. It is the cause of Erin's sons and daughters at home and abroad, and as such appeals to every true Irish heart."

The system of amalgamation arranged by Bishop McFaul was taken up in the various States of the Union and the bonds of unity were quietly established. Father Phil-

lips witnessed the reunion in his own State and later that of the county organizations which had first honored him with their confidence. To the members in Luzerne he felt indebted, and by them was prevailed upon to accept the County Chaplaincy, which he held until the time of his death.

CHAPTER XVII.

THE BOSTON CONVENTION. FATHER PHILLIPS AS CHAIRMAN OF THE RESOLUTIONS COMMITTEE SUPPORTED THE STIRRING SENTIMENTS OF BISHOP M'FAUL, SHOWING A STRONG AND FEARLESS WILL POWER.

By Luzerne County Hibernians, he was selected as delegate to the Boston Convention in 1900. At this Convention opportunity was offered Father Phillips to demonstrate that while he was an ardent advocate of conciliation, he could be bold and unyielding in pursuing the course which he conceived to be right and for the best interests of his people. To come out openly and strongly for a principle, even at the risk of exciting the element which, from inherent weakness, cannot see propriety nor justice therein, is not an everyday occurrence among Irishmen in this country. When this independence of spirit is manifested it attracts attention because of its rarity rather than its propriety. The fear of stimulating the cry of sectionalism and bigotry in a measure, accounts for this apparent apathy among the representatives of the race, and will doubtless explain the indifference with which the feelings of this class are regarded sometimes by leading Americans. Such a talented and distinguished American orator as the late Wendell Phillips betrayed this carelessness at times. As an instance: On being invited to address an Irish Cath-

olic audience in a New York State town on one occasion, he took for his subject "Oliver Cromwell." The usually irresistible eloquence of the famous orator excited no applause among his auditors. Not understanding it, he asked a friend how it was. Of course, the subject of his lecture and the character of his audience, when pointed out, explained. This is not noted as a reflection upon the memory of that brilliant American, but merely as an instance of forgetfulness which is promoted by the apathy in Irishmen themselves. And such slips are not infrequent.

When Rt. Rev. James A. McFaul, Bishop of Trenton, submitted a letter to the Boston Convention, which has since been published, it created more astonishment among many of the delegates than among the people of the country who afterward read it in the newspapers. It was one of the incisive, clear-cut compositions characteristic of the Trenton prelate, and among the timid Irishmen of the country excited apprehension. But in Father Phillips it excited no apprehension. On the floor of the Convention he sustained the position of Bishop McFaul and supported the sentiment of his letter. He felt that he was speaking in behalf of the race, and personal ambitions had no place where such interests were involved. In a political way his sympathies were with the Administration criticised.

After the introductory greeting Bishop McFaul wrote:

"After the noble sentiments in favor of unity expressed by the delegates to the last Convention, it is quite unnecessary to emphasize the great importance of united effort

for strength and progress. I shall, therefore, direct your attention to another question which I believe should be taken up and prosecuted with energy. This subject has lately been forcibly brought to my attention in connection with the public institutions of this State, and I presume a like condition, at least to some extent, exists in almost every State in the Union.

"The population of New Jersey is over 1,500,000, and the Catholic population is rapidly approaching 500,000, or about one-third of the population of the State. Now, we should have a proportionate representation on the Boards of Management of Public Institutions. This, however, we have never had, and, although we are better off here as regards freedom of worship in public institutions than in some States, we are, nevertheless, far from possessing that full exercise of our religion which we should enjoy. Only a Catholic member of a public board can fully appreciate our position as regards the necessity or religion and moral training, especially in reformatory institutions.

"It seems to me then that all Societies composed of Catholics should endeavor to touch at certain points, that while retaining their identity and pursuing their own aims independently of other organizations, there should be a bond of union enabling them in giving circumstances to exert a united influence.

"Let me not be misunderstood; I have not the remotest idea of advocating a Catholic, a German or an Irish party in America, but I believe that when there is question of our rights, as Christians and as Catholics, we should be

in a position to maintain and protect them in an intelligent manner.

"If we were so organized, can it be supposed for a moment that the present administration would have passed over in silence the outrages against religion perpetrated in the Philippines, or that those blinded by religious prejudices would have been selected to investigate and report upon affairs intimately connected with the welfare of the Catholic religion in those countries which have lately come under the flag of the United States?

"Again, if that influence to which our numbers relative to the entire population of the country entitles us had been manifested in the proper channel, it is evident that the same administration would not dare treat so unjustly our Indian schools, and virtually destroy their usefulness by refusing proper pecuniary support. Bigots are clamoring for the conversion of the inhabitants of our new possessions to a creed that is fast undermining its own foundation, the Bible, while closing their eyes to the disgraceful treatment of our own noble native races. The Red Man, who under the "black robes" and the sisters would have been civilized and Christianized, has been converted by the bullet of the rifle, his bones lie bleaching on our plains, side by side with those of the bison, and the footsteps of his descendants, becoming fewer and fewer, are all pointed toward the setting sun.

"Spain has many a crime to answer for, but in all her colonies she has saved the native races and taught them the tenets of Christianity and the arts of civilization.

"Finally, let me add that we are entitled to a greater number of chaplains in the army and navy. Catholics have poured out their blood like water on land and sea under the flag of their country, and the least they can ask is that when the 'Warrior's soul is about to meet the warrior's God,' they should receive the consolations of that religion which has planted patriotic aspirations in their hearts. And yet how many a brave Catholic lad has given forth his soul to his Creator in the late war deprived of the assistance of a priest, simply because the men in power do not appreciate the necessity of the religious consolations which we hold so dear, but which would be valued, for the sake of policy, at least, did we raise our voices high enough to compel attention.

"Let the A. O. H. take a determined step in this matter; let them take part in forming a general organization of all societies composed of Catholics, irrespective of nationality, in such manner that in our State Legislatures and in the National Congress the voice of Catholics may be heard with effect when there is question of our religious rights under the Constitution, or the redress o grievances."

In the advocacy of equal rights and justice towards all, neither Bishop McFaul nor Father Phillips could be accused of being actuated by any narrow designs. Father Phillips stood as the champion of humanity, and in voicing the sentiments of Bishop McFaul he simply gave evidence of the generous nature of his soul, and which was to be manifested more conspicuously in after years. This

was fully demonstrated during the labor troubles in his own State.

At the Boston Convention he also acted as Chairman of the Resolutions Committee and made the nominating speech for National Director Patrick O'Neill, of Philadelphia. This was to be the last National Assembly that he was to attend.

CHAPTER XVIII.

THE PRIEST FURTHER SHOWS HIS UNSELFISH DEVOTION TO MANKIND. REFUSES A HANDSOME PURSE AFTER THE STRIKE. HE RECEIVES A TESTIMONY OF THE AFFECTION WHICH THE STATE A. O. H. FELT FOR HIM. A MAGNIFICENT TRIBUTE.

At the State Convention, held in Mahanoy City, Pa., in June, 1900, he was present to assist in facilitating the work. Here he again showed his unselfish devotion to the interests of the organization and the race by declining to accept the post of State Chaplain. The Convention, before adjournment, passed resolutions acknowledging the great debt of gratitude, and expressing the highest appreciation for his work in behalf of the Ancient Order of Hibernians and the Irish race generally.

At that time arrangements were being made in Hazleton by the parishioners of Father Phillips to signalize his silver jubilee, or twenty-fifth anniversary of his ordination to the priesthood. The Convention took note of this matter and without his knowledge started a movement to show a substantial evidence of their love, devotion and gratitude. The incidents of the great coal strike in the anthracite region were then fresh in the minds of the people and the active and effective part taken therein by Father Phillips.

His parishioners had already begun the collection of a purse which was to be presented September 29, 1900. The people of his home city joined in the movement. His work in behalf of labor and the community, regardless of creed, was an inspiration which excited keen enthusiasm, and the jubilee was to be made a gala occasion for the parish of St. Gabriel's. The pastor, however, learned of what was being done. He realized that many of the people of the district were suffering from the effects of the miners' strike and that not a few were in actual want. A purse of $1,000 had already been collected. While he felt very grateful for the kindly spirit manifested, he at the same time considered that in justice to himself and the people he could not accept the testimonial. His work in behalf of labor was performed for humanity's sake, not for the hope of material reward in this world. He took prompt steps to discourage the collection of money for the purse and instructed those so engaged to return to the contributors all that had been subscribed. His wishes in regard to the purse were respected. The Jubilee celebration, in which he took part and enjoyed, was conducted by the children of the parochial schools.

The Hibernians of the State continued to carry out the provisions of the resolution passed at the Mahanoy City Convention. On New Year's Day, two months after the date of the Silver Jubilee celebration, there assembled in the city of Hazleton the members of the committee appointed by the Mahanoy City Convention,, with a number of prominent citizens and members of the organization. They had arranged to surprise the good priest by tender-

ing to him a testimonial of gratitude and love. A banquet was prepared, and to the hall Father Phillips was escorted. There he found assembled friends from different parts of Pennsylvania. They included the following named citizens, officers and members of the Ancient Order of Hibernians: Patrick Donohue, State President; Patrick O'Neill, National Director; Owen Kelly, Charles J. Bigley, Philip McDonald, Joseph McLaughlin, of Philadelphia; C. C. Donovan, State Vice President, Scranton; John J. Gibbons, State Secretary, Hudson; E. J. Moore, County President, Warrior Run; Patrick Hogan, Prof. T. M. Coniff, F. F. Kilduff, Plains; M. J. Walsh, Rev. H. P. Burke, Wilkes-Barre; Patrick Lyons, Manayunk; Edward Fitzgerald, Wissahickon; Daniel Brennan, John F. Horgan, John J. Hobin, Mahanoy City; E. J. McGeehan, Esq., Macadoo; Rev. J. F. Holmes, Bernard J. Ferry, Charles F. Scott, W. E. Joyce, Rev. E. S. Phillips, Hazleton.

State Secretary Gibbons occupied the chair at the head of the festal board, and after a few introductory remarks called National Director O'Neill, of Philadelphia. The National Director read a copy of the resolution passed at the Mahanoy City Convention of the Ancient Order of Hibernians, and at the conclusion two attendants carried to a forward part of the banquet hall an easel bearing a veiled frame. The unveiling followed and disclosed a magnificently framed copy of the resolutions engrossed and artistically ornamented. It was the first formal presentation of a testimonial in recognition of his work done in behalf of the Ancient Order of Hibernians and Irishmen

everywhere. The priest was deeply affected, but before he could recover his composure State President Donohue, of Philadelphia, was called, and while a hushed silence fell upon the assemblage he made a brief address, in which he further testified to the high esteem in which he was held by the organization by handing their champion and benefactor a check for $1,300.

Father Phillips was overwhelmed. He had not looked for such gratitude nor the depth of love, sincerity and reverence that was manifested. The significance and the spirit in which these testimonials were presented he could not fail to appreciate, and it was with feelings of the deepest emotion that he conveyed to those present and to the members of the Order everywhere his heartfelt thanks.

The engrossed resolutions were given a conspicuous place on the wall of his study, where, with pardonable pride, they were often shown to friends who called upon him. This testimonial reads as follows:

ANCIENT ORDER OF HIBERNIANS.

AT THE

BIENNIAL CONVENTION OF THE ANCIENT ORDER OF HIBERNIANS OF PENNSYLVANIA,

Held in Mahanoy City on June 12, 1900, it was unanimously

"*Resolved,* That a committee of seven should be appointed to express in the name of their fellow delegates, as far as words may, the feeling of love, respect and gratitude which all members of the Ancient Order of Hibernians bear to Rev. Edward S. Phillips.

"In accordance with the desire of their colleagues, this committee, representing all the divisions of the Order in Pennsylvania, and speaking for their brethren throughout the United States, have adopted the following resolutions:

"That the thanks of all lovers of humanity and liberty are due to Rev. E. S. Phillips for his unfaltering and successful efforts to bring together in unity and harmony the scattered sections of the Irish race;

"That the great organization whose National Delegate he was, from whose councils he has aided to banish factional strife and whose aims are:

Friendship, Unity and Christian Charity,

has entered upon larger and wider fields of usefulness through his tireless endeavor;

"That his sacrifices for the cause of the oppressed in every land, his labors at the Irish Race Convention, held in Dublin in 1896, his unswerving adherence to the right, and his courageous devotion to duty revive the glorious memories of those bitter days when the

SOGGARTH AROON

personified devotion to

HOLY MOTHER CHURCH

and native land.

"We congratulate him upon the celebration of the Silver Jubilee of his ordination to the priesthood, and ardently hope that for many years in the Twentieth Century his future will continue to be the conspicuous example of self-

sacrifice, religious zeal, patriotic fervor and love of freedom that has been so strongly characteristic of his life.

"(Signed) Peter J. Hughes, James O'Sullivan, Joseph E. Kearns, Cornelius Horgan, J. J. Kane, M. D., Owen Kelly, M. P., Morone, Committee; Patrick Donohue, State President; C. P. Donovan, State Vice President; James P. Gibbons, State Secretary; John M. Kelly, State Treasurer."

This was the first instance where full recognition for his services in behalf of the race was officially given. As in the campaign in behalf of the coal workers of the anthracite coal mining regions, he never made any claims of meritorious work, satisfied in the knowledge that he had contributed to human happiness.

John M. Kelly, State Treasurer of the A. O. H. in Pennsylvania, paid the following tribute to Father Phillips:

PITTSBURG, PA., June 9, 1901.

Mr. William Joyce, Hazleton, Pa.:

Dear Sir—To know Rev. Father Phillips was to love him. He had endeared himself to the Irish race in America by his tireless and successful efforts to unite the dissenting factions of the A. O. H.

He was grandly eloquent and it was a pleasure to hear him address a convention of his countrymen, and by his advice steer them clear of shoals and pitfalls.

He was a true Irish patriot and his death will be a severe blow to the Irish race in America.

Respectfully yours,

JOHN M. KELLY.

John J. Gibbons, State Secretary Ancient Order of Hibernians, who enjoyed the friendship of Father Phillips, betrays in the following letter that feeling of affection which appreciation for a noble soul alone can promote:

HUDSON, PA., June 21, 1901.

Mr. Wm. Joyce, Hazleton, Pa.:

Dear Sir—In reply to yours of recent date, I will say that were my heart an inkwell into which I could dip my pen, I might be able to write such a tribute to the memory of the greatly lamented "Ancient Order Priest," Father Phillips, as that close friendship with him which it was my pleasure and honor to enjoy, prompts me to write. Only in this way could I do justice to those magnificent and noble qualities of heart, mind and soul that endeared him to those who now mourn his loss. These attributes, together with the gratitude felt by myself in common with the thousands of fellow-Hibernians who fully appreciate the extent of his labors in our behalf, explain why he was so dearly beloved, and why he will be so greatly missed by us.

Your truly,

JOHN P. GIBBONS,

S. S., A. O. H., of Penna.

CHAPTER XIX.

THE DEATH OF FATHER PHILLIPS. SAD CIRCUMSTANCES ATTENDING THE END OF A BRILLIANT LIFE. GRIEF WAS EVERYWHERE PRONOUNCED. MYSTERY OF DEATH CLEARED.

And now the review of a life that shone so brilliantly and has left such examples of nobility as the best of men might emulate, must turn to the close which God in His infinite wisdom has seen fit to pronounce. The life so full of splendid achievements was to go out amidst surroundings desolate and dreary, making more poignant the grief which the announcement of the death of such a man would excite under any circumstances. But as the ways of the Creator are inscrutable, to the Divine decree all must bow with humility. And in the knowledge that the good deeds of life are recorded, there can be found solace in the reflection that Father Phillips, by word and deed, gave many evidences of his worthiness as a man, a priest, patriot and citizen.

The announcement of his death was received everywhere with expressions of regret, but in no other place did it cast such a pall as among the people of the mining region, and particularly about his home at Hazleton, where his good works were more thoroughly understood and where he was loved and esteemed by all classes. That such a man should be called to the Great Beyond in the

noontide of his usefulness, no one will fail to recognize, is always possible; but that Father Phillips was to be so summoned seemed quite incredible. The effect in and about the city of his home produced blank astonishment, to be succeeded by grief that was everywhere visible. This was intensified by sensational features given the earlier reports, which subsequent developments proved to be untrue. The entire city was wrapped in gloom, and until the day of the funeral, when the remains were consigned to their last resting place beside those of his parents in the family plot in the Market street cemetery, Pittston, the pall which o'erspread the community with the first announcement of his death remained.

It was on the evening of May 16 that his body was first discovered in the rooms occupied by a Dr. Stanley, 730 Ninth Avenue, New York. That he had gone there for treatment under this Dr. Stanley was shown by the investigation conducted by the Coroner and police of New York.

Father Phillips was a stranger in the great metropolis and, as was shown, was induced to accompany Dr. Stanley, a man whom he did not know. The doctor, when arrested, showed symptoms of narcotic poisoning, and his disjointed and irrational statements were seized upon by a wildly sensational press in proclaiming the manner in which Father Phillips had met his death. The theory of murder was advanced and followed with persistence, but it was shown at the time by his nephew, Dr. Dougherty, that death was due to natural causes, and this opinion was fully sustained by the reports of the officials en-

gaged to hold an autopsy, and by the chemist who made an analysis.

That the priest had sought relaxation from the terrible mental and physical strain under which he had been for several months, and that the specialist could bring about the desired relief led him to the place where his body was found, is the accepted theory for his having gone there. The circumstances surrounding the finding of the body, however, and the rambling statements made by Dr. Stanley, led the police, as a precautionary measure, to place that man under arrest and hold him in custody until an autopsy could be made. This was not completed until June 5, when the report of Professor Ferguson, who had been engaged to make the analysis, was received. This showed that no evidences of poison had been discovered. Dr. O'Hanlon, the Coroner's physician, demonstrated that Father Phillips had been a sufferer from Bright's disease of the kidneys and that his heart was weak. His physical condition was such that it would have been impossible to stand the treatment of a hot air principle, such as Dr. Stanley had been practicing.

To go into an extensive refutation of the shocking stories circulated in the sensational press sent out the first day after the body was discovered, concerning bibulous tendencies and his moral life, would be giving undue importance to as base a calumny as was ever invented. Although never radical in advocating the cause of temperance, for five years prior to his death Father Phillips had been a total abstainer, and as for the moral purity of his life, no preacher of moral truths better exemplified by

example and precept the doctrines of Him whose life on earth was the model of purity and chastity, and which the Christian faith teaches that all should emulate.

After having taken charge of the case for the defense of Dr. Stanley, Attorneys Levy and Unger made an exhaustive examination into the facts. This was followed by a voluntary statement from the lawyers, in which they showed that the mental condition of their client, and to whom they referred as "a rum-crazed unfortunate," made his earlier stories entirely unreliable. To the purity of the moral life of Father Phillips they testified as far as it related to his acquaintance with Stanley, and his associations during the time that their client had known him. The very sensational reports first sent out, and which were drawn from the disconnected and untruthful story of the drug-brained prisoner when he was first arrested, the attorneys publicly deplored. That Stanley had witnessed the death of the priest after his experiment with the hot air rheumatism cure, or at least knew of it a short time after dissolution had taken place, was demonstrated by subsequent investigation. When he did learn of it he became confused, then terrified, as he realized that the awful termination of this experiment would be fatal to further practice of his newly-discovered treatment. This, together with the fear of getting into trouble with the authorities, were features of the situation which disturbed his mind. This strain prompted relief, which he found in the narcotic, to the use of which it was shown he had been no stranger. In a stupid condition he came to the rooms day after day and, to all appearances, continued to

be following his usual business. The man did not know what to do and was living along in hopes that something would turn up which would relieve him, and without directing attention of the authorities to the business which he knew he had been conducting contrary to the State medical regulations. In this way his silence during the days that the body lay in the sitting room was accounted for. This period was estimated to be eight days, as the movements of the deceased were traced up to May 8, when he met the specialist. On that day he made a draft on a Hazleton bank, and after adjusting some accounts placed a portion of the money with the hotel people, which indicated that he had been preparing to return home, but tarried to test the fatal experiment.

Father Phillips left his home in Hazleton April 29, for the purpose of arranging in New York City for a mission in his church, and to transact other business connected with the parish. He engaged the Franciscan Fathers to conduct the mission, and provided for every detail of that work, even to the printing of the pamphlets which are distributed among the faithful on such occasions. The mission opened in St. Gabriel's Church on June 2, and was attended by extraordinary success. The pamphlets referred to contained the name of the deceased rector, and this seemed to supply an influence among the members of the congregation, which had its reflex in an attendance at the services that was unprecedented. During the two weeks that the Mission Fathers remained at St. Gabriel's conducting services, the church, although the third largest in the dio-

cese, was found to be entirely inadequate to accommodate the crowds of worshipers attending the exercises daily. He had also upon his arrival in New York completed arrangements for the purchase of Stations of the Cross. These were shipped to Hazleton and placed in position in St. Gabriel's during the progress of the mission.

The remains were taken from New York direct to the home of his sister, Mrs. Mary A. Dougherty, at Port Griffith, near Pittston. This was in deference to the wishes of Rt. Rev. M. J. Hoban, Bishop of the Scranton Diocese, and the expressed wish of Father Phillips during life that his remains be buried in the family plot at Pittston.

From the time of the arrival at Pittston of the casket containing the remains of the dead priest, the vicinity of the house in which the body reposed was thronged with people and so continued until the funeral, which took place on Monday.

When it was announced that the remains would be removed to Pittston direct, the various church societies attached to St. Gabriel's Church, Hazleton, immediately took steps for engaging a special train to manifest the respect and devotion which he commanded in life. The Father Mathew Society dispatched a committee of eighteen members, who acted as a body guard in the house of death during the time that the remains were kept there. The following members composed the guard: James Mooney, Frank Dugan, Thomas Burke, James Durkin, James McGinty, Anthony McHale, James Gallagher, Cormac Conahan, Patrick Brown, Hugh Ferry,

Walter Barrett, John Kelner, Frank Dougherty, John Gallagher, Edward McDonald, Francis Mulhearn, Charles Gallagher, Thomas Savage.

The people of the vicinity and particularly those of his earlier charge in Plains were grief-stricken, and thronged about the locality until Monday, when the remains were removed to St. John's Church, Pittston, thence to the cemetery on the knoll above.

On Saturday, the day after the announcement of the death of Father Phillips was first made, the Executive Board of the United Mine Workers of America, representing the Seventh and Ninth Anthracite Districts, was in session in Hazleton. The members of the committee were deeply affected, as were the coal workers of the entire mining region. Before adjournment the Board appointed a delegation to attend the funeral to represent the United Mine Workers, consisting of the following officers: National Organizers Harris and Dougherty, John Fahey, President of the Ninth District, and Thomas Duffy, President of the Seventh District. The following resolutions were also adopted:

RESOLUTIONS PASSED BY ANTHRACITE MINE WORKERS.

At a joint meeting of the executive officers of Districts Nos. 7 and 9 of the United Mine Workers of America, held in the city of Hazleton, the 18th day of May, 1901, the following preamble and resolutions were adopted by a rising vote.

"*Whereas*, The grim reaper, Death, has ruthlessly laid his ice cold hand upon labor's true and honest friend, the Reverend Father Edward S. Phillips, pastor of St.

Gabriel's Church of Hazleton, taking him from our midst in the noontide of his manhood and usefulness, thereby removing from the field of labor one of the most zealous, earnest and eloquent exponents of the cause of honest toil, one who was always ready with all his brilliant attainments to assist the needy, regardless of creed, color or nationality, one whose nobler nature revolted against tyranny and oppression in any form, thoroughly imbued with the spirit of humanity, he arose in the kindness of his noble heart to help free the chains which bound them to merciless poverty during the last quarter of a century; therefore be it

"*Resolved*, That we, the executive officers of Districts Nos. 7 and 9 of the United Mine Workers of America, in joint meeting assembled, while bowing with meekness and submission to the will of the Father of all mankind, cannot desist from giving expression to the great grief and sorrow which the death of our dear and noble friend has brought to us. Not only has the United Mine Workers of America lost a noble and generous friend, but all mankind as well, and the city of his home, the State and Nation a useful and honored public-spirited citizen; and further

"*Resolved*, That the charters of Districts Nos. 7 and 9 shall be draped in mourning for the period of thirty days; and further, that a committee composed of officers of the districts attend the funeral as representatives of our organization; and further

"*Resolved*, That these resolutions be properly engrossed and a copy sent to his relatives and given to the public press, and also that they be spread upon the records of the districts.

"Signed—John Fahey, George W. Hartlein, Thomas Duffy, Dan. Gallagher, Patrick Smith, Thos. J. Richards, Committee."

CHAPTER XX.

THE FUNERAL. SAD SCENES AT THE HOME OF HIS SISTER. IMPRESSIVE THOUGH SIMPLE CEREMONIES IN ST. JOHN'S. GREAT THRONG OF PEOPLE PAY RESPECT TO THE MEMORY OF FATHER PHILLIPS.

On Monday morning, May 20, long before the hour set for the funeral, the vicinity of the house in Port Griffith in which rested the remains of Father Phillips, began to fill with carriages and people. Long lines of sympathizers passed through the house and around the closed casket. The scant light through the window of the room and the flickering candles but dimly outlined the scene, while giving added sombreness to the heavy drapings of the interior. Floral offerings sent by friends and societies crowded one portion of the room at the head of the coffin, on top of which rested a casket bouquet, consisting of a single long palm festooned at the stalk with flowers tied with a silken ribbon. As a mark of respect, business was suspended in the city. Many of the mines in the vicinity of Pittston ceased work for the day and the toilers mingled with the throng and mourners about the house of death. People came from all parts of the region. Special trains were run over the several roads entering Pittston and traffic on the highways was considerably congested.

At 10 o'clock the long procession moved slowly, and solemnly from the house at Port Griffith towards St. John's Church, Pittston, where the deceased priest had spent his boyhood days as an altar boy. Lowering clouds during the morning had threatened rain, but as the cortege moved towards the church the sun appeared brightly in the heavens, throwing its beams about the death carriage as if to light the noble spirit to a happy destiny.

The magnificent edifice of St. John's was filled with people almost before the funeral procession arrived. The people of his last charge, Hazleton, who had arrived on a special train, were provided seats in church, and the balance of space was quickly taken, so that thousands of people remained on the outside of the church or moved on to the cemetery, where an immense throng had already assembled to await the mourners and pallbearers with the coffin.

The ceremonies were simple though impressive. Surpliced priests and acolytes crowded the chancel, and the church began its sacred office of repose and intercession. The tall candles around the bier were lighted and burned freely in the gentle breeze which escaped from the drowsy sun. Suddenly the full, sweet, sad resonance of the organ's wailing notes pealed through and filled the church. The priests ranged themselves about the altar and chanted the Miserere. But a few minutes lasted this peal of anguish for a departed soul, and then the organ gave forth a burst of stately music as the procession of officiating clergy entered. Rev. J. J. Greve, of St. Mary's Church, Pittston, was celebrant of the mass; Rev. J. J. Curran, of

Wilkes-Barre, deacon; Rev. W. P. O'Donnell, of Scranton, sub-deacon. Rev. P. J. Quinnan, of St. John's Pittston, was master of ceremonies.

Within the chancel were the following priests, who chanted the sacred office: Revs. P. J. O'Reilly, Scranton; W. J. McManus, Providence; W. P. O'Donnell, Scranton; E. J. Melley, Scranton; J. P. Moffitt, Taylor; D. W. McCarthy, Plymouth; Daniel Dunn, Moosic; P. J. McManus, Green Ridge; T. J. Comerford, Archibald; D. Green, Overton; M. F. Crane, Avoca; J. V. Hussie, Plains; J. E. Shanley, Sayre; F. Mack, Eckley; J. Conover, Towanda; J. H. Judge, Sugar Notch; J. V. Moylan, Providence; N. Forve, Hazleton; M. E. Lynott, Jermyn; J. P. O'Malley, Kingston; E. J. Manley, Kingston; R. Walsh, Forest City; P. Murphy, Olyphant; J. M. Smoulter, Rock Lake; T. F. Kiernan, Parsons; E. Lavelle, West Scranton; George Dixon, Carbondale; Thomas Rea, Minooka; P. J. Lynott, R. A. McAndrew, C. J. Goeckel, P. Disselhamer, J. J. Curran, H. V. Burke, Wilkes-Barre; W. Gislong, Old Forge; J. Fagan, Great Bend; M. J. Manley, Susquehanna; M. F. Shiras, Bentley Creek; J. J. Ruddy, Scranton; P. F. Brehl, Pittston; P. Malloy, McAdoo; John Holmes, Hazleton.

The floral offerings included many beautiful tokens of love and reverence in memory of the deceased. Some were from the Mine Workers' organizations far and near, one from the miners of Alabama, which arrived during the progress of services in church. Others were from the various parish societies in Hazleton and Plains and from personal friends and admirers. Among the floral pieces

were: Broken column, inscribed "The Mine Workers' Tribute to Labor's Friend," from District 7, United Mine Workers of America; scroll, inscribed "Our Friend, His Motto was, 'The Laborer is Worthy of His Hire,'" from District 9, U. M. W. of A.; pillow from B. P. O. E. 200, Hazleton; cross inscribed, "Our Chaplain," from the A. O. H., Hazleton; pillow, from Knights of Father Mathew, Hazleton; casket bouquet, Ladies' Auxiliary, A. O. H., Hazleton; casket bouquet, calla lilies, Mine Workers of Alabama; anchor, cross and two large casket bouquets from former parishioners, Hazleton.

The flower bearers were: James Gallagher, Thomas Burke, Joseph Dougherty, William McGlynn, Edward Curran, Charles Cannon, Patrick Brown and James McGlynn, all of the Hazleton parish.

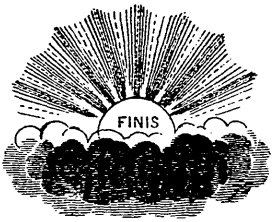
The pall bearers were selected from the parish societies of both Hazleton and Plains, and were as follows: T. M. Conniff, Plains A. O. H.; John P. Gibbons, Plains A. O. H.; William E. Joyce, James P. Gorman, Hazleton, Knights of Columbus; James Kerrigan, Sugar Notch, A. O. H.; P. T. Norton, Wilkes-Barre, Knights of Columbus.

As the body was borne from the church the bell tolled mournfully. Citizens crowded in the streets and all stood with heads uncovered as the cortege moved towards the cemetery. In the procession were the A. O. H., Division 10, Hazleton; Division 7, Freeland; Division 6, McAdoo; Knights of Columbus, Hazleton; Knights of Father Mathew, Hazleton; East End Fire Company, Hazleton; St. Aloysius, Harleigh; B. P. O. E., Pittston

and Hazleton; A. O. H., Pittston; United Mine Workers.

At the cemetery the services were again chanted by a number of priests. The grave into which the coffin was lowered was walled with brick, over which a marble slab was later cemented. During the chanting of the service by the priests and until the coffin was deposited in its vaulted encasing, every man in the cemetery stood with bared head.

The cemetery in which the body rests is located on an eminence overlooking the city of Pittston, commanding a view of the Susquehanna, which winds leisurely down the historic valley of Wyoming. It is an old burying place and the bodies of many prominent citizens rested there before Father Phillips's came to further sanctify it. The grave is near the centre of the plot and is surrounded by those of the friends of his youth, and is a fitting spot for the mortal remains of the pastor who so carefully guarded his flock in life and who so successfully championed the cause of humanity.



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